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Lent begins this week
page 10

55th year of publication



Edmonton Christian School still thriving in public school environment

Jessie Schut

EDMONTON — Last April, Edmonton Society for Christian Education (ESCE) made headlines when it voted to become an alternative program with the Edmonton Public School Board (EPSB).

The school's enrolment had been on a slow but steady decline. But the Logos Christian program, an alternative EPSB program, meant Christian parents could send their children to a Logos school without paying tuition.

Several other local Christian schools had begun negotiating with EPSB, raising fears that ESCE would be Edmonton's only Christian School charging tuition. So in June of 1998 society members mandated their board to investigate the possibility of also becoming an alternative program.

The Alberta School Act permits public boards to offer alternative programs based on language, culture, subjects, religions or educational philosophies. EPSB is

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JESSIE SCHUT

Joining the Edmonton public school board has meant more paperwork for administrative staff, such as assistant principal Marion Piekema (l.) and school secretary Anna Feddes.

considered to be a leader in alternative education, with 17 per cent of its 69,000 students enrolled in

more than 20 alternative programs such as French immersion and all-girl schools.

When EPSB accepted ESCE's written vision and mission statements, and affirmed that only ESCE can make changes to the statements, the two groups were able to work out an agreement which makes the two boards partners in education.

That agreement was approved last April, and since September, the three campuses of Edmonton Christian Schools have operated as part of EPSB.

At the time of the decision, ESCE chair John Hull said, "This is taking a leap of faith. We know that the decision holds a risk, but it also holds promise."

'Delighted'

Where has that "leap of faith" taken the school almost a year later? Although it's early to draw definitive conclusions, there is a mood of satisfaction all around with the collaboration.

When the pluses and minuses are tabulated, the bottom line is

more of everything — more children to teach, more resources, more opportunities, more good ideas (also, more paperwork, more administrative tasks, and more meetings).

ESCE still owns its own facilities; it's using Christian curriculum; enrolment has climbed to 830 students. There's still tuition, but it's been dramatically reduced.

Teaching staff, students and parents cannot detect any changes in what the children are learning. The vision and mission of the school are still being carried into all aspects of administration, staffing and classroom teaching, say those involved.

"We're delighted with how things have gone," says Faye Parker, who heads up the alternative programs for EPSB. "We know that you know best what it [Christian education] looks like and feels like and how it can best be maintained. I don't think

See EDMONTON page 2...

Ontario government refuses more funds to independent schools

Alan Doerksen

TORONTO — Despite the efforts of a new coalition of schools, the support of Ontario's Catholic bishops, and pressure from the United Nations, the Ontario government is refusing to budge on its position of not funding independent schools.

"They've dug in their heels and made it very clear: it's not happening," reports Simon Rosenblum, a leader of the Coalition for Justice in Education Funding.

This new coalition was formed last fall in the wake of a report from the United Nations Human Rights Committee (UNHRC) which called on Canada to provide equal treatment for independent religious schools in Ontario (see CC, Jan 24, 2000).

See ONTARIO page 3...

The coalition represents "Sikh, Muslim, a variety of Christian schools and Jewish Schools," with a total of 42,000 students, says Rosenblum. He works with the Canadian Jewish Congress, which is "one of the central organizations of the coalition." Another central agency to the coalition is the Ontario Alliance of Christian Schools (OACS).

Recently, the Ontario government announced it would pay for health services at independent schools. But despite the UNHRC report, which gave Canada until February 3 to respond with proposed changes to Ontario's education system, the Ontario government has refused to go any further.



Young students from Calvin Memorial Christian School in St. Catharines, Ont., take a lunch break.

CC FILES

Ontario government fears erosion of public school system

... continued from page 1

In a February letter to Federal Foreign Affairs Minister Lloyd Axworthy, Ontario Education Minister Janet Ecker expressed the views of her government: "I would like to remind you that Ontario's position on this question is clearly set out...."

"The position remains that Ontario has no plans to extend funding to private religious schools or to parents of children that attend such schools, and intends to adhere fully to its constitutional obligation to fund Roman Catholic schools."

Ecker asserted that the government is committed "to providing an excellent public education system that is open to all students regardless of religious or cultural background.... The Ontario position that I have set out for you is clear and final."

In a January letter to Axworthy, Ecker affirmed that her government "is not prepared to adopt the alternatives suggested by the UNHRC for complying with the decision, namely: 1) to provide direct funding to private religious schools, 2) to eliminate funding separate schools, or 3) to provide religious instruction in the public schools."

Fragmentation

Ecker says that "extending funding to religious private schools would result in fragmentation of the education system in Ontario and undermine the goal of universal access to education."

But Rosenblum and his coalition disagree. "The provision of funding to religiously based schools does not erode the public school system," the coalition declares in a recent press release. "In B.C., Alberta, Saskatchewan, Manitoba and Quebec, where there is funding for students in religiously based schools, the public systems of education continue to flourish and there is no evidence of [them] fragmenting as a result of the public funding of religiously based schools."

Recently, Ontario Premier Harris expressed his government's fear of the potentially high cost of funding independent schools, in a letter to Opposition Leader Dalton McGuinty. "Complying with the UN's demand, as the federal Liberal government would have us do, would remove from our existing public education system at least \$300 million per year, with some estimates as high as \$700 million."

The Ontario government thinks if it gives money to independent



John Vanasselt

face the issue head-on, the government sent a carefully worded, unsigned statement to the UN via its agency, the Permanent Mission of Canada to the United Nations.

That February 3 message said: "The Government of Canada has sought the co-operation of the province of Ontario in conveying Ontario's views and seeking a satisfactory resolution to this matter. However... within Canada, decisions regarding education are ultimately for the provinces to resolve in accordance with their constitutional authority."

The message explains Ontario's position on this issue, and closes with the statement: "The Government of Canada affirms its commitment to the international human rights regime, and will continue to work with the provinces to this end."

Abdicating responsibility

The coalition calls this last statement "truly a bitter irony," and accuses the government of "abdicating responsibility" to the provinces. Keith Landy, Chair of the Canadian Jewish Congress, Ontario Region, and a member of the coalition, comments: "Did Ottawa abdicate to the provinces

its responsibilities for human rights and religious tolerance, along with education?"

"The bottom line is: the federal government simply absconded and said to the UN, 'There's nothing we can do about it,'" says John Vanasselt, director of communications for OACS. But he asserts that OACS is still pressuring both governments for changes. "I'm in constant contact with the [Ontario] minister of education to try to push the issue forward."

OACS became part of the Coalition for Justice in Education Funding because of the UNHRC ruling, says Vanasselt. He notes, "We thought we had an opportunity at the federal level" to address the funding issue, "but my preference is that we focus on the provincial government."

But so far, the Ontario government has refused to budge, except for offering to pay for health services at Ontario's independent schools, something which OACS was influential in making happen, asserts Vanasselt.

Although Ontario's Catholic schools already receive full provincial funding, the Ontario Conference of Catholic Bishops (OCCB) has stated its clear sup-

port for funding for independent religious schools. "We support funding," says Tom Reilly, general secretary to OCCB. But how much funding the schools should get "very much depends upon the position the schools take," he asserts. "Sometimes the schools don't want full funding." One reason for that might be a school does not want strings attached to government money.

Bishops supported broadened funding

OCCB spelled out its continuing position on this issue in a 1989 Pastoral Letter, which stated: "Our commitment to the best education for all students impels us to respect and support the wishes of parents in other faith communities for religious education in the public school system or for alternative schools which will reflect their values and beliefs. The primacy of parental rights in education is a value which should be realized not only by Catholic parents but also by others. We have publicly committed ourselves to support the concept of the development of alternative schools for people of other faith communities."

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Working out our salvation in education

THIS IS OUR ANNUAL EDUCATION ISSUE. As we Reformed folk are a people who stress and even revel in claiming the blessings of God's covenant with his people, the emphasis in our education issues has always been on *Christian* education.

For those of you who are Christians from other traditions, most of the Reformed churches, especially those with Dutch roots, have seen the establishing of Christian schools (parent-founded, independent of the church as an institution) as a major way to fulfill the baptismal ("covenantal") vow parents make to bring up their children in the fear of the Lord – essential for them getting "the beginning of wisdom," as Proverbs puts it.

That sort of education is first of all a parental responsibility; but is also a communal one: we Christians are a *people* of God, not just a collection, or collections, of individuals.

Forming 'Kingdom citizens'

At their best, our Christian schools act as an extension of Christian parental teaching. And at their best, such schools ever more deeply show growing children that "our world belongs to God" (also succinctly confessed in the Christian Reformed Church in North America's "contemporary testimony" by that name), and that faith has something to say (*must* have something to say) to all parts of our lives.

As a result, those schools begin to develop in children a Christian *mind*. Such a mind, while not abandoning the world, has learned how to test the spirits of the world; it knows how to live with, but differently than, our secular neighbors; and how to make proper use of the good gifts God has placed in his creation for all of us human beings.

In this CC issue you will see some of the results of what I've just described in the featured work of some elementary school students from Ontario and from Alberta. You will

find Dordt College education professor Pam Adams's take on two quite different approaches to teaching reading. She shows how important a teacher's approach to this fundamental part of education is because it reveals the teacher's basic assumptions about the world (his or her worldview).

Another Dordt education professor, John Van Dyk, asks an important question about Christian schools: Do they produce good "Kingdom citizens," as we've assumed they should? Or is that perhaps not even the right question to ask?

You will find reviews of two books which will likely be of interest to rather different audiences. The one (*And the Bells Ring*) is anecdotal – richly story-oriented and full of the "stuff" of education in a particular social and historical setting. The other (*Knowing With the Heart*), despite its title, may be less generally accessible: it is aimed at a scholarly audience, primarily those in secular universities.

Then there is associate editor Harry der Nederlanden's offering. It is, strictly speaking, not about education. The "classical education" he received came from life, from growing up five decades ago in rural Alberta with a passel of "characters" as friends. It is a short story born from personal experience – and slightly embellished, Harry admits; but that's okay, he's telling a story, first of all!

You have probably already noticed that our front-page

news is education-related. We wanted to update you on the story we ran last year about the Edmonton Christian schools deciding to ally themselves with the city's public school board. And though the fight for funding is still not resolved in Ontario, there is, now and then, at least slight movement on that issue from various fronts.

After the main course

This issue's movie review (*Stuart Little*) takes a look at an exceptional children's story currently playing in theatres, which both parents and teachers may want to take note of. And please do look at our directory of Christian schools – next year we'd like to see even more participants – and what some of the other educational institutions are offering. (Not education-related, there are our other regular columns, and poetry which encourages us to remember Christ's sacrifice for us: in the Christian church year, the penitential season of Lent begins this week, on Ash Wednesday, March 8.)

We hope that even if you are not an educator or a parent with children who are students you will find something of interest in this issue. We've been getting some feedback – positive and negative – about our theme issues. Below, and on the letters page, I address "content," and some issues related to our mission and our audience.

Time to leave for the ride to the future

CC's untraveled road

CHRISTIAN COURIER IS AT A FORK IN THE ROAD. For 55 years we've been an essentially Christian Reformed paper (though without official ties to the Christian Reformed Church); we can remain so. Or we can appeal to a wider audience: to our Christian Reformed audience *and* to others who are attracted by the fullness of what we've always liked to call (perhaps a tad too proudly sometimes), "the Reformed vision."

We're already been doing that in some ways: though we report on CRC happenings, the scope of our church news is worldwide and ecumenical; we try not to use in-community jargon; and we try to explain any in-house things that those outside the CRC post-war immigrant community may not be party to.

Yet perhaps we've been sitting at this intersection a bit too long, peering into the distance (or trying to), a little hesitant about getting into gear, though we know where we have to go. But now we're going to set out boldly down that more populated but, for us, less traveled road. In our societal climate of fierce competition for people's shortened attention, diminished "brand" loyalty and high mobility, this move comes out of necessity, certainly; but not only that.

We believe it's the right thing, and we believe the Lord will bless us on the journey. If we do anything less at this juncture, we will be hiding our light under a bushel. We hope those of you who read us now and are part of our founding community will agree, and stick with us for the journey. You'll have the opportunity for interesting and lively conversations with those who join us. And you have solidity of faith, insights and, yes, criticisms, that we'll need. You can help us make the trip worthwhile; you can help us make minor course corrections. (A few of you older readers have told us you're finding some of our stuff too difficult, and that our theme issues need more variety. Those are valuable observations, and we take them to heart.)

A greater openness

A wise Christian friend who has his ear to the ground, a long-time veteran of several Reformed Christian organizations, observed to me the other day that the societal climate has changed just in the last five years: he sees a hunger for, an openness to things spiritual, to ultimate questions – and answers – that did not exist a few short years ago. That's true not only in Canada, but in the U.S. and in the other countries

in which we have handfuls of subscribers. For all the woe we can point to in modern society, the Spirit of God is moving mightily.

It's possible, then, that we have even more opportunity now to engage the societies we live in, which we *must* engage if we're to be a communal witness. It's tempting to adopt a siege mentality; to be concerned about "our own" and our personal affairs and personal faith. To be sure, there's much evil in our world, as there always has been; so we need to criticize what needs to be changed, but we need to celebrate when others (and we) are getting things right.

Reformed perspective, ecumenical audience

I envision our audience in concentric circles with flexible circumferences, our founding Reformed community at the centre, surrounded by other circles of Christian readers who also find what we have – or will have – to say informative, challenging and comforting to their faith. We especially want to engage your sons and daughters. We hope that you'll see that even when not everything in CC appeals to *you*, it will have become the kind of paper that is helping to pass on a rich biblical tradition to your children and grandchildren, and is helping them make sense of our modern world. (If some of those seekers join us, so much the better.)

That's too optimistic; unrealistic, you may say. *You can't be all things to all people*. No we can't. But our "niche" for the next decades is not a Reformed *audience*, but a Reformed *perspective* that appeals to a broad audience; to be a vibrantly biblically "Reformed" paper that attracts readers looking for that kind of depth and breadth.

That's a tall order; it will involve some change in content, some additional writers (and more visual appeal); it's going to take a while to implement; and there will no doubt be stalls along the road. But travel that road we must.

We've already set in motion promotional plans to help us do that, and we intend to be relentless in "telling our story and telling it often." (One of our first moves is to make CC widely available in Christian bookstores and libraries. And look for an announcement in the next issue about our website, whose address will be: www.christiancourier.org

We hope you'll stay with us for the ride. We hope you'll pray for traveling mercies for us. And we hope you'll be a back-seat driver: we invite your responses via mail or e-mail.

Christian Courier

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EDITORIAL TEAM & PRODUCTION STAFF

Managing Editor: Marian Van Til cceditor@aol.com;
Associate Editor: Harry der Nederlanden ccderned@aol.com;
Reporter, Layout: Alan Doerksen ccjournal@aol.com;
Circulation Manager: Grace Bowman ccsubscript@aol.com;
Accounts Manager: Marsha Emke ccadpromo@aol.com

REGIONAL REPORTERS

Jeff Hoogendoorn, Victoria; Jacky Naayer, Abbotsford, B.C.; Stephen VanHelden, Calgary; Jessie Schut, Edmonton; Valerie Walker, Halifax; Robert VanderVennen, Toronto

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4-261 Martindale Rd., St. Catharines, ON, L2W 1A1
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Fax: (905) 682-8313;
E-mail: cceditor@aol.com
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Why this Jesuit's 'drivel' in CC?

Many may like your new format, but if some of your recent reporting is an indication of things to come, you should also change the name of your paper from CC to GC. (What the "G" stands for will become evident.)

In the February 7 edition you decided to carry a front-page story "Jesuit priest- astronomer..." by Alan Doerksen. Many Christians would consider this plain garbage and foolishness in a secular paper, but when CC considers this dribble worthy news, words begin to fail me.

The opening story line sets the tone of what this priest thinks he has learned from peering into the near reaches of God's creation. It is evident that God's written revelation is totally foreign to him. Now I would like to know: why would a Christian publication consider publishing such foolishness? Come on editor, give us your response! There must be countless more readers who would also like to hear your reasoning.

No contest

Let CC readers consider and compare your insight and wisdom, to what God's holy word says about all those placed in positions of special responsibility and leadership.

You are in such a position, as editor of a Christian paper, for which you solicit subscriptions from Christian readers. Is this the type of information you think we need to know, to read, and from which you expect subscription renewals? If so, count me out!

God is very clear in his word as to whom we should look, in order to attain true wisdom and insight in this world. God has no need for the wisdom of man, nor do the readers of your paper who profess to call themselves followers of Christ.

This astronomer has learned nothing by looking into the depths of God's general revelation, and he has never read, or fails to understand God's special revelation. So let's hear why you thought his nonsense should be published.

Jerry De Boer
Exeter Ontario

Editor's response:

George Coyne, a Jesuit astronomer, was a key speaker at an important conference on "Spirituality, Science and Ethics" at one of Canada's secular universities, as our story reported. That a secular university should hold such a conference is noteworthy, we believe, so we reported on it. That we can expect not to agree — or that we, in fact, strongly disagree — with some speakers at such a conference in such a context is not

surprising.

We Christians cannot afford to ignore what is being thought, taught and discussed in such settings. Universities, secular or Christian, are mind-shapers, and many of our children attend them. Much of what comes out of the university has a profound impact on society as a whole, sooner or later. We need to be wise as serpents about such developments.

'News' vs. 'comment'

Christian Courier publishes several kinds of writing. In feature articles writers express opinions and, we hope, insight. We strive to find writers who can be helpful, sometimes comforting, sometimes funny — as well as stretching and challenging.

A reader can assume that while feature articles may sometimes be provocative, they will be written from the kind of worldview which undergirds us. Our columnists' task is somewhat the same, in a shorter, less in-depth format, but they are likely to express more variance of opinion.

News reports, on the other hand, attempt to accurately present what a person says, whether or not any of us agree with that person. A news report is, by definition, an attempt to present information fairly (if not entirely objectively), without the reporter inserting his or her own views. Sometimes it takes a great deal of willpower to do that when the reporter believes the person he or she is quoting is dead wrong — as our reporter did in this case.

Not of the world, but in it

Fr. Coyne's views about God's nature, and how God operates, which our reporter noted, will indeed be disturbing to many of you. Coyne has a different view of scriptural inspiration and has come to very different conclusions than we have about its truth or relevance. (We've asked ourselves here whether the Vatican endorses his views, and would be surprised to learn that it does, if that were the case).

It pains us that Mr. De Boer alludes that our carrying of this story makes Christian Courier "godless." That's a profound judgment. It makes us wonder whether our work of trying to carefully search out, prepare and publish, month after month, biblically informed thought on any number of contemporary issues has been for naught.

We take very seriously the biblical injunction to not be "of the world." But the other part of that injunction tells us to be "in the world." And we must be if we are to have any relevance. (See editorial in this issue.)

Marian Van Til

Sandbox argument an incongruous anomaly!

Did you hear the one about the church who advertised an opening for a leader committed to, among other things, "male headship," but requiring resumes be sent to a MRS.? (Classifieds, page 24, CC, January 24, 2000).

This shows me how deeply people be-

come committed to particular position or sandbox arguments without realizing what an incongruous anomaly it really is! On the one hand quite hilarious but on the other hand, very sad.

G.J. Veeneman
Abbotsford, BC

The Bible has just one message

As per his request in CC, February 7, I'd like to give letter-writer Gary Terpstra some help [on how to read the Bible].

The Bible is *one* book with *one* purpose which the Lord presents in great variety of words, expressions and parables. The Lord created heaven and earth and all that is in them, humankind included. Adam and Eve, however, rebelled against God, believed the devil rather than God and so plunged themselves and all their posterity into physical and spiritual death.

When we read the Bible we see that it tells the truth about *us*, and also about God, because this Book is the book of reconciliation between God and humanity. In various ways the Lord shows us that we need this reconciliation by showing how depraved we are. He shows us how we are reconciled by showing us his grace and compassion.

And he shows us the way to be thankful for this reconciliation. Anybody who, realizing and admitting his or her sins and detesting him- or herself, repents, and asks to be forgiven, God will certainly receive in grace again.

'Grace greater than all our sins'

That's the message of the Bible. But Mr. Terpstra also asks about a literal reading, about creation, evolution, cultural practices, sexual mores and the Bible's present relevance.

Scripture gives a lot of information about all kinds of subjects in connection with that message I just described, but does not give complete information about anything but reconciliation.

For anything else, reading it literally, word for word, may lead to strange conclusions; and there are too many to mention.

The Bible teaches that God, the Supreme Being, the Mastermind designed and created the universe and everything in and on it. The evolution theory, taught as fact, teaches that everything evolved by chance over a period of billions of years, just by itself, without any design, without any mastermind. Which of these two requires the most faith? If it were not for the fact that some people want God out of their lives at all cost nobody would believe evolution.

Relevant today? God's truth does not change; it is still the same today as it was in Paradise. But to us it may seem he changed his mind when he gives us grace instead of a curse. And his grace is sufficient.

H. Metzlar
Guelph, Ontario

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Not like *Calvinist Contact* of old

Life is full of people, items we have to part with, especially when something has been part of your life for many years; also when this item played a vital part in your life.

We also realize that things change. But the *Christian Courier* of today is a far cry from the *Calvinist Contact* of the '50s, '60s, '70s, a paper with news that was welcomed each week: It had a broad outlook.

Today's CC has turned into a

very constricted paper, very few articles of interest to us, many of them narrowminded, one-sided. Many of the ideas promoted may sound Christian but are far from it. Whenever we have some good contributors they seem to disappear and we end up with Bert Hielema's news comment. Who is interested in "farmageddon" and "pharmageddon", or comments of the "Two Under 35" about traditional weddings reflecting sexism,

etc., and all the articles about virtue?

For many years we kept CC for the family ads and hoping it would return to the family magazine it used to be in those earlier years. We feel betrayed and we have to discontinue the relationship at this time.

Gerald Schroor
Oshawa, Ontario

Yelling 'STOP!' isn't enough

Creation waits...
John Wood



The treachery of the wizard was too much for Treebeard. "It must stop!" he boomed. The ancient and thoughtful keeper of the trees in JRR Tolkien's famous tale *The Lord of the Rings* was finally aroused to action. "But I spoke hastily. We must not be hasty. I have become too hot. I must cool myself and think; for it is easier to shout 'Stop!' than to do it." In these few words from an imaginary creature Tolkien taught a lesson that can serve us well today.

Conflict over environmental issues is evident in many places. And these conflicts don't always end happily, or without great loss. From the World Trade Organization meetings in Seattle to the lobster fisheries in Atlantic Canada or genetically modified crops on the Prairies there is a seemingly endless set of disputes at work. It is hard to pick up the paper or turn on the television and not hear of another disagreement. It seems like everybody's blood is boiling about something. What is going on?

It's a fight!

Commentators have noticed the development of what Deborah Tannen has called the "argument culture." We have, they say, "so lost our sense of community that civility has declined." We now often look for discord, and couch our thinking in the metaphor of contest: "It's a zero-sum game, with a winner and a loser." "When the going gets tough, the tough get going."

The framework for news, Tannen notes, is often one of a disaster narrative, an ailing planet theme, an accounting-list of debts and dividends or a metaphor of outright warfare. News reports detail the battles, fights and contests of the day, filled with the wounded and battered contestants or sick arguments.

The modern sense of disconnection bred in "a culture of critique" leads us quickly to disagreement. And these disagreements sometimes end in violence. Sadly we are reminded of this as the trial of Weibo Ludwig gets underway in Edmonton.

A Role for the church?

I believe there is a role for Christians in moderating the culture of critique that so easily engulfs us. But we must be careful how we enter the debates of the day. It won't do to simply pour these new issues into the old formats. We need to carefully examine both the old structures and our attitudes as well.

The day of Christian cultural hegemony is past. We can no longer automatically command respect because "the Bible tells me so." The secular press is especially tuned to the traditional views of the church. The views of "organized religion" are often discounted.

In a recent commentary on the spiritual quest of women, Susan Ruttan (*Edmonton Journal*, Feb. 5) said that "the way Christian churches deliver their product ... is outdated," and that "the evangelical churches ... message will always have limited appeal." Harsh words, perhaps, but we can have our message of hope drown in the weight of its old clothing.

Building a new community

First, we need the humility to see that when others disagree with us, we might be wrong. When questions about the environment come up I often find that people, on all sides, go on the offensive. We seldom want more information, but rather start defending some pre-determined position. Remember Treebeard's advice: "We must not be hasty."

Next, I think we need to begin to re-establish the community that has been fractured. This will take new initiatives and a renewed dialogue. That is exactly what we hope to do this May at the second meeting of Christian environmental professionals in Canada. The conference theme is "Inheriting the Earth: Faith, Conflict and the Environmental Professional." It will be held at Trinity Western University, Langley, BC on May 26-28.

The keynote speakers include Susan Drake-Emmerich, who's work I featured in this column earlier (CC July 17, 1998).

Others on the program are Dr. Loren Wilkinson, author of *Earthkeeping in the Ninties*, and Reverend George Kallappa, a First Nations leader and member of the Makaw tribe (see "A whale of a way to die," CC, June 28, 1999).

For further information see the web page at: <http://www.twu.ca/earthconf2000>



John R. Wood teaches environmental science at The King's University College, Edmonton, Alberta.

Arts/Media

Would you like a mouse for a brother?

Marian Van Til

Stuart Little

Rated Family. Stars Geena Davis, Hugh Davies, Jonathan Lipnicki, and the voices of Michael J. Fox, Nathan Lane and Chazz Palminteri. Directed by Robert Minkoff. Based on the story by E.B. White.



Stuart Little

Well into adulthood I had a fear of spiders – not entirely irrational, as my two older brothers teased me periodically by catching the critters and throwing them at me. The sensation of those eight little legs crawling on skin, and then not

knowing where the spider had gone was quite unnerving.

Finally, during my music teaching days, an elementary school colleague asked if I had ever read *Charlotte's Web* by E.B. White. No, I hadn't read that well-known

children's book. "You should," she said. "It'll change how you see spiders." She was right (though they are still not my favorites among God's creatures.) And what E.B. White did for spiders, he has also done for mice in this charming story.

Stuart Little is a mouse who is adopted by a family as a brother for their only son. Stuart's main problem is not so much that people are afraid of him as that he simply wasn't wanted, as mice tend not to be. Even young George Little has no use for a mouse as a brother. And the cat! Well, Snowbell the cat is positively livid: the thought of a mouse being a member of the family, and a cat being a mouse's pet is just too unnatural and humiliating.

George gradually warms up to Stuart, especially when he understands that Stuart's exterior as a "mere" mouse is not what's most important: Stuart and George can be brothers even though they don't look alike. But even though this is really a fairy tale, everyone doesn't live happily ever after, at least not yet.

Snowbell's feelings of superiority and resentment lead him to

enlist the help of a stray friend and the stray's "henchcats" to put Stuart in his place. But things get out of hand, and both Snowbell and that mouse he so hates get in a heap of trouble, deathly sort of trouble. An inventive and rather funny chase scene gives new meaning to "game of cat and mouse." The pack of stray cats are humorously portrayed, via the actors' voices, as a group of Italian mafia thugs.

Personally, I would have preferred someone other than Michael J. Fox to give Stuart voice. Fox's voice is too recognizable, makes one constantly think of the actor, and can easily sound too smart-alecky; and Stuart is not a smart-alecky mouse.

The whimsy of White's story,

however, is maintained. That is enhanced by it being set in a kind of indiscernible era, but one reminiscent of the 1950s. Stuart the mouse is not quite Babe the pig, but the film does satisfactorily combine live action and use of puppets and animatronics: it uses real animal faces whose mouths and facial expressions are manipulated; and indeed, Stuart's expressions (and tears), and those of the cats are quite remarkable.

This tale has a positive message for children about adoption, and about acceptance of those who don't look like us or can't do what we can do. And they learn that even recalcitrant felines can have a change of heart!

Charismatic group seeks to be Christian radio voice in England

Marian Van Til, with files from Christian Voice

WEST BROMWICH, UK – As in Canada, winning a radio licence is no easy task in Britain, especially when the competition is strong and the station in question wants to be specifically Christian. But a group of charismatic Christians called "Christian Voice," whose director previously ran a commercial station, is optimistic.

It has conducted extensive research and is convinced that there is a big market for a Christian radio station in England's West Midlands. Its vision is to bring 24-hour-a-day Christian regional FM radio to that area of the country.

Christian Voice has run two format-testing radio services in the region, and though the test stations could reach only a limited area, the response was remarkable, says a spokesperson. As a result, and because the group's lobbying, the Radio Authority, which grants licences, began to advertise a licence for a station last month.

To gain a licence, a station must be able to financially support its program plans and "extend listener choice" – that is, be different from existing stations. In addition, says

the group, "We need to show that we have the financial support from the Christian community, as well as the general support of the wider Christian Church."

Christian Voice says it wants to introduce its potential audience in England to "today's Christian music, including black gospel and modern worship." Beyond that, it believes that "what will make the difference ... is what [we] say be-

tween the music." The station will be "committed to the family and the community, and will reflect real life."

Christian Voice currently runs a station which broadcasts from England by satellite to Zambia, reaching an audience of 120 million via broadcasts through Zambian FM and short-wave stations. An associated company reaches a potential audience of 540 million

Bible-based web names not 'biblical'

LONDON, England (EP) – If you're searching the Internet for information on your favorite book of the Bible, you're going to need a little help finding the right domain name, according to the British Christian humor site Ship of Fools. For instance, Esther.com isn't about the Book of Esther – it's the home page of an American model who offers nude photographs of herself in exchange for a monthly fee. Likewise, Jude.com is an online dating agency for "hot people interested in 'adult' activities." Kings.com has more to do with the Sacramento football team than with ancient Israeli monarchs,

Nahum.com is a French jeans company and Hosea.com is a trucking firm from Cincinnati.

In fact, only four of the 66 possible Bible-named Internet domains are owned by religious groups: Psalms, Proverbs, Malachi and Revelations. Five more – Habakkuk, Zechariah, Zephaniah, Philippians and Thessalonians – are still available for sale, at prices ranging from \$500 and \$5,000.

Many of Bible book names – like many other one-word domain names – have been registered by "cybersquatters" who have registered the names but aren't using them for anything.

Party leader opposes gay radio station

Alan Doerksen

OTTAWA – Ron Gray, leader of the Christian Heritage Party, strongly opposes a group that wants to start up a gay and lesbian radio station.

In a Jan. 6 letter to the CRTC (Canadian Radio-television and Telecommunications Commission), Gray wrote: "I wish to register the strongest possible objection to the application of CKMW ("Rainbow Radio") for a licence to operate a gay and lesbian radio station. It is utterly contrary to the public interest to license a radio station devoted to a lifestyle which is demonstrably unhealthy (the Omega Report, by the Family Research Council of Washington DC, documents that the life-span of homosexual men and women is

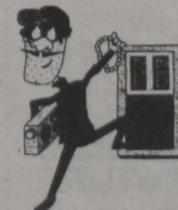
barely more than half that of straight men and women).

"Canadian children are already subject to intense pro-homosexual propaganda in the mainstream media (including the CBC) and in public schools. It is incumbent upon all responsible public officials to oppose the deceit which comprises the bulk of this propaganda....

"To allow such pro-homosexual propaganda to go unchallenged, or worse, to give it official sanction by licensing a 'gay and lesbian radio station is to put increasing numbers of Canadian children at risk of being ensnared in a lifestyle which is immoral, unnatural and unhealthy," Gray wrote.

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Church

Evangelical Fellowship of Canada voices needs of persecuted Christians

MARKHAM, Ont. (EFC) — The Evangelical Fellowship of Canada (EFC) has called for a letter writing campaign to ensure the safety of Christians in areas of Egypt and Indonesia where incidents of violence against Christians were recently reported.

The EFC's Religious Liberty Commission has also written to the presidents of both countries to express its concern about increasing levels of religiously-motivated violence in the Indonesian province of Maluku and the Egyptian town of El-Kosheh.

The commission has appealed to Egyptian President Mohammed Hosni Mubarak to ensure that reports that the local police force stood by as Muslim mobs stormed homes, beat and killed Christians in the village of El-Kosheh are investigated.

Twenty Christians and one

Muslim person died in this conflict, which began as a dispute between a Christian shopkeeper and a Muslim person and culminated in riots. El-Kosheh made international headlines in 1998 when its police force brutally interrogated close to 1,200 Christians.

Wanting accountability

"We would ask that you hold accountable the officials responsible for the mistreatment of over 1,000 local Christians in connection with the murder of Samir Awaieda Hakim and Karam Tamir Arsel in August of 1998," wrote Janet Epp Buckingham, Religious Liberty Commission director in a letter to the Egyptian President.

"We are concerned that the lack of accountability in the earlier case may have encouraged extremist Muslim elements to commit violence against Christians without

fear of penalty."

In the wake of protests at the Indonesian parliament buildings for jihad or a Muslim holy war, the Religious Liberty Commission called on Indonesian President Abdurrahman Wahid to ensure the rights of all Indonesians were protected regardless of their religious beliefs. The RLC also recognized that Muslims and Christians have been the victims of violence in conflicts during the last few months. Many of these clashes have occurred in the province of Maluku, formerly known as the Spice Islands.

Copies of the letters were also sent to Canada's ambassador to Egypt and Indonesia, those countries' ambassadors to Canada, and to Canadian Foreign Affairs Minister Lloyd Axworthy and David Kilgour, Secretary of State for Latin America and Africa.

Catholics still relying on indulgences

ROME (Religion Today) — Millions of Catholics will travel to Rome this year seeking forgiveness for sins. At least 2.5 million pilgrims have passed through the holy door of St. Peter's Basilica this year in the belief that by doing so they receive a "plenary indulgence," or complete remission from punishment for sins, The Associated Press reports.

As many as 30 million people are expected to make the pilgrim-

age in 2000, which the Pope has declared a holy year. Pontiffs have declared such special years for seven centuries, since Pope Boniface VIII in 1300 offered "abundant remission and pardon for sins" for those who came to St. Peter's that year.

An indulgence can be obtained by visiting any of dozens of sites in Rome and worldwide, by doing good works, such as visiting a prison inmate, or by making a sac-

rifice, such as giving up smoking for a day, the Pope proclaimed.

The issue of indulgences is one of the rifts that divides Catholics and Protestants. Reformer Martin Luther protested the selling of indulgences in the 16th century, a primary reason for his break with the church. Protestants, who believe that forgiveness of sins comes only by faith in Jesus Christ, say indulgences are unbiblical.

Christians more likely to divorce than non-Christians

VENTURA, Calif. (EP) — A new study by the Barna Research Group has found that one out of every four American adults has experienced at least one divorce. And surprisingly, born-again Christians are more likely to go through a marital split than are non-Christians.

Using statistics drawn from nationwide survey interviews with nearly 4,000 adults in the U.S., the researchers found that although just 11 per cent of the population are currently divorced, 25 per cent have experienced at least one divorce during their lifetime.

Among born-again Christians, 27 per cent are currently or have previously been divorced, compared to 24 per cent among adults who are not born again. (Because of the large sample size involved, that fairly small difference is statistically significant.)

What may be just as surprising are some of the statistics related to various population groups. For instance, while Baby Boomers have been widely criticized for their selfishness and inattention to family needs in favor of career pursuits, the generation for which divorce is most prevalent is not the Boomers but those who preceded them. Fully 37 per cent of the adults from that generation (currently from 53 to 72 years of age) have endured a divorce, compared to 34 per cent among Boomers.

Baptists top list

Other surprises included regional, ethnic and denominational differences. Divorce is much less likely in the Northeast than elsewhere. Only 19 per cent of the residents of the Northeast have been divorced, compared to 26 per cent in the West and 27 per cent in both the South and the Midwest.

A higher proportion of whites are divorced (27 per cent) than African-Americans (22 per cent) or Hispanics (20 per cent). Only eight per cent of Asians have divorced — just one-third the incidence found among whites.

Characteristics that do not seem to increase or decrease the likelihood of divorce include educational achievement, household income and political ideology.

According to the study, the Christian denomination whose adherents have the highest likelihood of getting divorced are Baptists: 29 per cent of all Baptist adults have been divorced. The only Christian group to surpass that level are those associated with non-denominational Protestant churches (34 per cent).

Catholics and Lutherans on low end

Of the major American Christian groups, Catholics and Lutherans have the lowest percentage of divorced individuals (21 per cent). People who attend mainline Protestant churches, overall, experience divorce on par with the national average (25 per cent).

Among non-Christian groups the levels vary. Jews are among those most likely to divorce (30 per cent), while atheists and agnostics are below the norm (21 per cent). Mormons, renowned for their emphasis upon strong families, are no different from the national average (24 per cent). A related survey recently completed by Barna Research among a nationwide sample of Protestant senior pastors showed that 15 per cent of pastors have ever been divorced.

The divorce study is based on telephone interviews conducted throughout 1999 with a random national sample of 3854 adults from the 48 continental states. The Barna Research Group is based in Ventura, California.

Churches pay others' debts

ST. PETERSBURG, Fla. (CNS) — Catholic parishes in a St. Petersburg, Fla., diocese are helping other parishes pay their bills. Twenty-three parishes raised \$1.27 million to pay off debts owed to the diocese by less well-off parishes.

The diocese matched the

donations, allowing nine parishes and one inter-parochial school to reduce their principal debt by \$2.5 million. The effort is part of the worldwide church's Jubilee 2000 campaign, which is modeled after Israel's jubilee celebrations in biblical times, when all debts were forgiven every 50 years.

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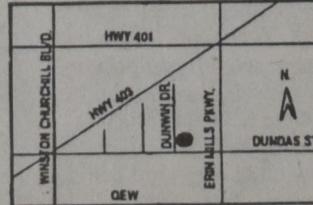
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MARCH 6, 2000

Church

Evangelical Christians fastest growing group in world

PASADENA, Calif. (EP) — Evangelical Christianity is the fastest growing religious movement in the world.

According to Missions Frontiers magazine, a bulletin of the U.S. Center for World Mission, Pentecostal and charismatic churches have an annual growth rate of 7.3 per cent, followed closely by evangelicals with a rate of 5.6 per cent. This is almost twice the rate of the growth of Is-

lam, which is at 2.7 per cent.

Evangelical Christianity, which boasts over 645 million members worldwide, is growing three-and-a-half times faster than the world population growth rate.

Significant conversion rate

An author of this research concluded that evangelical Christianity is the only major religious group that is significantly expand-

ing its ranks through conversion.

The same report also suggests that, for the first time in history, the majority of non-Christians of the world are within evangelized groups, rather than in people groups yet to be exposed to the Gospel message.

Only 25 years ago, around 50 per cent of all non-Christians lived in unreached people groups. Today that number has dropped to only 30 per cent.

Marriage isn't about your toothbrush next to mine

"Have you not read that the one who made them at the beginning 'made them male and female,' and said, 'for this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate." Jesus' words in Matthew 19:6

Our church office phone has been ringing off the hook lately with young brides asking to rent our church or hire our pastor for their weddings. Normally, these calls are expected ones from young couples who have been worshipping with us, from Calvin College students who are looking for a local church — people we know. But for some reason, the past few weeks have yielded many calls from folks we don't know, who don't know us, who have just driven by our church or been inside once to attend a friend's wedding.

They are surprised to find that I won't solemnize their marriages without counseling them, that they cannot rent our church as they would rent a VFW Hall, and that Friday night weddings are out of the question due to the large amounts of potatoes, onions and baked goods that occupy our church basement on Fridays in preparation for our weekly Saturday food distribution project.

One woman I spoke with this week is 28, has been divorced for three years, is the mother of two and living with her fiance. She said she had been with him "three years today," (which made me ask myself the reason for her divorce). He had two children "from a previous relationship" whom they hosted in their home every other weekend.

When I questioned her desire to marry now, she said, "Well, we've been together for a while and things are going well, so we thought we'd get married." I explained my policies for officiating at a wedding, and the church policy, and encouraged her to call back if she wanted to pursue it.

I also invited her to worship.

A puppy takes more work

Am I wrong to be appalled, regularly, at the number of couples who live together before marriage? This used to be scandalous. Now, it is almost assumed. When an episode of the NBC sit-com *Friends* featured two characters who chose not to marry, but then made the decision to live together, the studio audience cheered wildly, as if this was a huge step in the relationship.

Chapter & Verse

Mary S. Hulst Antonides



Choosing to buy a puppy seems to me to be a greater commitment to something than moving clothes and a toothbrush into another's residence. With a puppy, you have to put up with sleepless nights, house-training and regular disruption of your life to tend to the needs of another living thing. Moving in with another adult means little more than that it is now more convenient to have sex and sleep over, because all your stuff is there.

I counseled another couple recently who will be married in April. This was our second session together, and I had given them homework to complete and bring to this session. One of the questions they were to answer together was: "What are your reasons for wanting to get married?" Here's what they wrote: "We have reached the limits of our ability to serve one another. Marriage will allow us to serve each other in fuller expression. It simply seems to be the next step to pursue in our relationship. We are eager to share all of life with each other from now on."

Well said. Marriage is about serving each other in love — even when you don't feel like it, even when the other person angers you, even when you are more eager to serve yourself. Marriage is about a commitment to serve each other for the rest of your days. It's not about sharing his address or her bed. It's not about putting your toothbrush next to mine. Marriage is about serving each other as Christ serves the church.

Couples who choose to live together do so out of selfishness. Neither is ready to completely give of themselves in service, each wants to be able to have an "out." They want the benefits of marriage — sex, closeness, intimacy — without the responsibility and permanency of vows and rings.

They may not realize this, but it is their loss. To be in a relationship with another in which each of you is bound by vows to serve each other, in which each of you is committed for the long haul, in which each of you will do what you need to do to make the relationship work — that is where truest intimacy and greatest closeness abide.



Rev. Mary S. Hulst Antonides is pastor of Eastern Avenue Christian Reformed Church, Grand Rapids, Michigan.

Land of Luther has mostly Catholics

BERLIN (Religion Today) — Catholics have surpassed Protestants in number in Germany, the land of reformer Martin Luther. There were 27.15 million Catholics and 27.12 million Protestants in late 1998, the German Evangelical Alliance said.

The two churches had 27.38 million members each in 1997. Protestants outnumbered Catholics almost by a 2-1 margin in 1950. Protestants and Catholics together make up about two-thirds of Germany's 82 million population.

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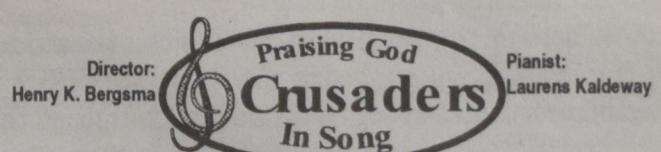
Laurens Kaldeway - Organ/Piano

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Back to God Hour Concert,
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Lent

Reflections on Lent

In the Church Year, which marks the seasons of our Savior's earthly life, March 8 is Ash Wednesday. Ash Wednesday marks the beginning of Lent, this year a period of eight weeks (its length varies, depending on Easter's date) which are meant to be set aside for penitential reflection on the enormity of Christ's sacrifice for us, confession of sin, and renewed zeal in traveling the road of faith.

We use Linda Siebenga's poem below to take note of the start of the Lenten season. At Drumheller in Alberta's Badlands an annual Passion Play dramatically – in every sense of the word – tells the story of Jesus's suffering, death and resurrection, and profoundly effects those listening and watching.

MVT

Passion Play in Drumheller Badlands

words so familiar text falling out of Isaiah's mouth
and Luke's "Prepare the way of the Lord make his path straight
...every valley shall be exalted" prophecies of straight paths
in the rugged convoluted Judean/Drumheller hills

badlands echoing the irregular crowing of the cock
the bleating of goats and sheep shepherded nearby
backdrop the noisy street peopled with Mary and Martha
disciples Pharisees and children stepping right out of the gospels
not unfamiliar people words sounding new from the mouth
of the woman at the well Why are you talking to me? fishing
boat by the wharf hustle and bustle of real people buying selling
questioning the meaning of life reinforcing all the words we
knew

now in our ears the shofar horn in our noses the acrid smell
of burning altar fire our bodies swayed by the Jewish
wedding music accompanying the procession through the streets

perhaps it was this music and you dancing that twigged a sense of joy
or the small children in your arms held close and cherished

perhaps it was the location of our seats too close to your shudder
as the spikes crunched through your carpenter hands too close
to the smell of the wood rough against your tattered bleeding back
perhaps it was Mary's delight on seeing you after your resurrection
or the succulent melon you broke open in your hands
fruit of the vine in hands that were broken open for me

perhaps that you rode home with us in the car
some anachronism after the donkey scene
perhaps that you hold our grandchildren as tenderly
bless our baked potatoes share our poignant moments

perhaps it was seeing you again
then

Linda Siebenga
Blackfalds, Alberta



First CRC of Toronto REMEMBER?

First CRC of Toronto is 50 years old! To celebrate we are compiling a historical booklet which will encourage us all to remember, and which will also shed light on our present and future. It will include, of course, personal anecdotes about activities, events, people, groups, etc., but to collect those personal stories, we need your help. If you have a story, artifact or photograph involving our church community, please share it with us.

It would be an invaluable birthday gift.

Please contact Rosanne-Lopers Sweetman at (416) 766-9600,
e-mail the church at firstcrc.to@on.aibn.com,
or send a package to: First C.R.C. of Toronto, 67 Taunton
Rd., Toronto, ON., M4S 2P2.

MARCH 6, 2000

Opinion

**TEACHERS:
A breed
apart****Intangible
Things**
Heidi VanDerSlikke

It doesn't seem so long ago — that very first day of school for my twins. Excitement filled the air. As I positioned them by the front door for a "photo opportunity," as they say, the twins' school bus rumbled by, a full 10 minutes ahead of schedule.

Suddenly things slipped into high gear. While I strapped their baby sister into her car seat, James and Stephanie scrambled into our big Ford van. I broke all the speed limits in a futile attempt to catch up to the bus, finally pulling into the school yard right behind it. And behind me were a number of other herded parents, all in the same frantic state of surprise.

With wet hair, no make up and wearing the oldest T-shirt and jeans I owned, I led my two bright-eyed, visibly amused five-year-olds into the building and handed them over to their teacher (who, by the way, also looked amused by my casual attire). I think she believed me when I reminded her I wouldn't entrust my precious children to just anyone.

Then I went home, feeling for all the world as if I'd just lost an appendage, but so thankful that my kids were in a Christian school.

Recently a seasoned teacher remarked to me that he simply hopes he has made some contribution to the lives of his students over the years. I was surprised he didn't realize the positive impact of his career. I know something of his work because I know several of his students. However, I can guarantee any teacher that he or she has made a significant impression on his or her students. The scary part is that this is true for better or for worse.

Mind-shapers

Many times I have seen fully mature adults provoked to strong (negative) emotions just by the memory of their years in school. It is amazing to watch a middle-aged man bristle at the mere thought of some teacher's ill temper, or to see tears in the eyes of a grown woman recalling how she was made to feel stupid by an insensitive teacher. These powerful reactions speak volumes as to what is actually learned in any given classroom on any given day.

I have noticed that teachers are something of a breed apart. To a certain extent they live in their own world. It is impenetrable by the most sympathetic parent or well meaning board member. I believe this is partly due to the responsibility they bear.

Between the ages of five and 18, our children spend more of their waking hours at school than at home. Teachers are in the unique position not only to watch young minds develop, but to have a hand in shaping those minds. What an awesome task.

This June the twins will graduate from high school. Their "baby" sister will graduate from Grade 8. Along the way we've met some outstanding teachers. Any illusions I may have had about Christian schools being pedagogic paradise have been dispelled by now. The reality is that the Christian school system founded by Reformed parents many decades ago is neither perfect nor free from problems. But then, neither am I.

Would I do it all over again? Absolutely. If young parents were to ask my advice about choosing a school, I would tell them to choose wisely and with much prayer. Education is an important and intense aspect of raising children, and its ramifications will last long after graduation day.



Heidi VanDerSlikke lives in Harriston, Ont.

PERSONAL FINANCE**Did you know?**

(NC)—Canada Deposit Insurance Corporation (CDIC) insures deposits you own jointly with someone else separately from deposits in your own name, provided the records of the member institution show the deposits are owned jointly and include the name and address of each joint owner. The maximum insurance for all deposits that have the same joint owners at each member institution is \$60,000 (collectively, not per individual owner). Call 1-800-461-CDIC (2342) to find out more.

Getting stuck in the tar – and unstuck

One bright sunny day Brer Rabbit came hopping down the lane with gladness in his heart and a smile on his face. Pretty soon he saw Tar Baby and said, "How do you do?" But Tar Baby said nothing. Brer Rabbit thought maybe Tar Baby didn't hear him, so he tried again. "How do you do?" But still Tar Baby said nothing. Brer Rabbit couldn't figure this out. "Didn't you hear me? I said. 'HOWDY'!" But Tar Baby still said nothing.

So Brer Rabbit rolled up his sleeves. "Guess no one ever taught you any manners!" he said angrily, and smacked Tar Baby square on his jaw!

Unfortunately, his fist got stuck in the tar. So he hit Tar Baby with his other fist. Again he got stuck in the tar. Now he was really annoyed and began to kick Tar Baby! But the angrier he got the more stuck in the tar he became. Soon he got so messed up in the tar he could hardly open his eyes. (The story of *Brer Rabbit and the Tar Baby*)

This is a scary story for children (and possibly inappropriate now, considering the violence). Just imagine getting stuck in all that tar. And the more angry Brer Rabbit becomes the more stuck he becomes! No child would want to be in a fix like that.

And yet as adults we frequently behave this way. When people do not respond the way we think they should, we become as annoyed and ill-tempered as Brer Rabbit, and often make decisions that do not work for us.

Stuck to Tar Baby

For instance, there is Beth who once had a sunny disposition but now is chronically unhappy because her parents-in-law continue to have reservations about her as a daughter. So she criticizes them daily and does not attend family functions.

Then there is Tim who loves to be around people, but of late he has left every social gathering, glaring bitterly at anyone he believes has snubbed him. He now socializes by way of chat rooms on the Internet.

And then there are Tom and Wendy, active members of a small church whose council mishandled a delicate personal issue of theirs. After various combative discussions, Tom and Wendy resigned.

The themes in the above scenarios are the same as in the story of Brer Rabbit and Tar Baby. Like

**Getting
Unstuck**
Arlene Van Hove

Brer Rabbit, Beth, Tim, and Tom and Wendy were also happily trotting down the road of life. And like Brer Rabbit they also have their Tar Baby which does not respond in the way they want. Beth has her parents-in-law, Tim has those who slight him, and Tom and Wendy have their church council. Unfortunately, all of them get stuck in the tar and cut themselves off from meaningful relationships.

Being yourself

Brer Rabbit was angry because he thought he was being himself by insisting Tar Baby respond to him in a certain way. But in reality he lost sight of his goals and got stuck in his own reaction. The same goes for Beth, Tim and Tom and Wendy.

A more useful question at a time like this could be: "What is it about this situation that is troubling me?" And: "What is my reaction telling me about myself?"

The ability to be close to others and yet not become enmeshed in their opinions, wants and evaluations of us is a sign of an emotionally mature person. Therapists call it being differentiated, like a cell that separates itself from another cell, but stays in contact.

Being free

Being differentiated equals being free — the opposite of which is fusion. Fusion is about being stuck in the tar. Being free, on the other hand, is about being pro-active and finding workable solutions that includes staying connected to others.

God created us to be free people. This does not mean he intended us to be rugged individualists but to be *ourselves* while maintaining close relationships with others. This is not easy, but through our relationships with others and God we can discover our true and free selves.



Arlene Van Hove is a psychotherapist with Cascade Christian Counselling Association in Surrey, B.C.

GREENPEACE**GREEN TIPS****Green solutions
for your ant problem**

(NC)—If you are having difficulties with ants, try these green solutions. First, locate the place where ants are arriving in your home. Next, squeeze a lemon at that spot and leave the peel. Ants will also retreat from lines of talcum powder, chalk, bone meal, charcoal dust and cayenne pepper.

If you would like a free copy of "Stepping Lightly on the Earth, Recipes for Responsibility," write: Greenpeace Information Office, 250 Dundas Street West, Suite 605B, Toronto, Ontario M5T 2Z5.

News Canada

Christ Community Church of Victoria, on Vancouver Island, in southwestern B.C. is seeking a **full-time Pastor**
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ph: (250) 658-0052
fax: (250) 479-3297 Or
e-mail: jdegroot@uvic.ca.

Education

A week of Jubilee gets Fruitland, Ontario, students thinking of others

Rick Zwiers

The staff and students at John Knox Christian School in Fruitland, Ontario, spent a week in January participating in a variety of activities which focus on the concept of Jubilee. Using the materials produced by the Ontario Alliance of Christian Schools



(OACS), along with our local creativity, we spent the last hour of each day developing the themes of Jubilee: release from bondage, renewal of the earth and sharing of resources.

Primary grades travelled to an African village to discover the life of a Taureq boy in the country of Niger. Others concentrated on the people of Central America and their depletion, of natural resources and the effects on wildlife

and the environment.

In the junior grades, students were challenged to see how they could preserve their local environment, or they participated in co-operative games which helped them to identify with rich and poor. In this way students could experience the effects of an uneven distribution of wealth and the pain it causes in our world.

Our older students were divided into three teams: the first shared afternoons with the elderly at a local senior's home, the second developed a newspaper outlining the activities of our week of Jubilee, and the third organized a Jubilee Carnival, a fundraiser designed to raise money for a school in Honduras.

That Friday our gym took on the appearance of a carnival and all students enjoyed some fun and fellowship through a variety of games. Through this carnival the school raised \$2,600 which will be donated to a Worldwide Christian School in Juticalpa, Honduras. The goal is to develop a long-term service project with this needy school and encourage our students to share with those who are less fortunate. In this way the students of John Knox may come to realize

that they too can make a difference in this world.

Overall, the week of Jubilee was a great success and a wonderful opportunity to reinforce in the lives of our children the freedom we have in Christ, and the need to respond to the call for Jubilee in all areas of life.

Our newspaper, "JUBILEE 2000," is one of the products of our week of Jubilee. All the articles

relate to the events of the week and were written by a team of Grade 7 students. Once published, each student at John Knox received a copy as a memento of our week of Jubilee.

The student work below is some of what appeared in our newspaper.

Rick Zwiers is principal of John Knox Christian School, Fruitland, Ontario.

Jubilee play: a big hit

Over the last few days I have been in the gym observing some Grade 7 students. These students are putting on a play, with the help of Miss Scholman, for Jubilee Week. The play is called "Where Love Is, God Is." The play is about a shoe maker named Martin Avdeich, who is played by Philip Heinen. Mr. Avdeich has lost his wife and four children, as well as his faith in God. Over the course of

the story he helps out some people, and buys a Bible. One person he helps out is an apple seller. By the end of the story he gains his faith in God.

On Friday the play was performed well! Andrew Drost and Dustin Prenger had to fill in for Philip Heinen who was absent. They did a great job!

Mitchell Copeland

Mr. Schat preserves environment

Each day Mr. Schat began by drawing the students in with a short story on the environment. Some of these stories gave good ideas like:

- Starting a club to pick up garbage on the schoolyard or in the neighbourhood.

- Trying to save a wetland/forest from some builders who wanted to build a large building on it.

Students were challenged to see that they can help by recycling different items and maybe make crafts with them.

- planting more trees.
- cleaning up the park.
- taking aluminum and changing it into fishing hooks or other

neat things.

- going to the grocery store and using the same bags.

- trying to use a recyclable container when you have something to eat.

It looked like most of them were excited to pick a topic.

Jubilee 2000 is realizing that "we can make a difference."

This is a good idea for you to try at home. Whatever you do may be small but it does make a difference. You might think that only one or two people won't matter but if everybody does it, a lot will be done!

Changes begin with you!

Derek Schouten

Students meet Ahmed from Africa

Through these past days everyone in the grades of 1, 2, and 3 were taught by Mrs. Desjardins about a 12-year-old that lives in western Africa. This boy is called by the name of Ahmed. He is from a group of people called the Tuareg. The kids got to see what Ahmed and his family looked like and they also saw what Ahmed and his family use for their everyday living such as cups, pots, their types of clothes, etc. The kids also learned a word from his language. They learned how to say hello, "oyik." Then they learned about his life.

Every day he wakes up (in his own hut) even before the sun rises and waits at the entrance of his parents' hut for his share of tea and porridge. Before he begins his walk to school, he brushes his teeth with a small piece of wood and then walks for three kilometres to school every day in shoes, barefoot, or sandals. Then he walks home for a two-hour lunch break. After the lunch break he walks back to school until six o'clock. Finally the school day ends.



SENDING GOD'S
Share
MESSAGE OF HOPE
the
TO CHILDREN
Joy!
AROUND THE WORLD.



*Sharing the joy
...in Juticalpa,
Honduras*

Juticalpa is a Honduran town in Northeastern Honduras. It is located about 125 km from the capital city of Tegucigalpa.

In the mid 1990s, the small, but growing church community in Juticalpa started *Emmanuel Christian Elementary School*. The school began with 40 pre-K and Kindergarten students. There was one teacher and an American volunteer aid, who held classes in two very small rooms in the rear of the school. By 1998, four classrooms were completed, with a teacher for each.

This February H.A.N.D.S. volunteers will apply their math, reading and vocational skills finishing a new addition. The school has an urgent need for an expansion, due to the overflow enrollment. Even with the extra church rooms, in 1999 the school found itself turning down students. The new five room addition will more than double the project's size. This will cost about 35,000 dollars, and will need many volunteer labourers.

John Knox CAN HELP!

John Knox plans to help the situation by teaming up with W.C.S., and sponsoring this Honduran school. The carnival we set up was very successful, and raised over \$2,600 dollars. John Knox has started a long term relationship which will last not just for the week of Jubilee, but for the foreseeable future.

Anthony McCallum

Do Christian schools produce responsible Kingdom citizens? Or: Does Christian education make a difference?

John Van Dyk

An acquaintance of mine, disenchanted with his work as a teacher in a Christian high school, was offered a position in the local public school. He accepted. For one thing, the salary was considerably higher. But money was only part of it. What really clinched his decision to leave the Christian school, he said, was that he could see little difference between Christian school and public school graduates.

"Plenty of public school graduates are good kids," he said, "and there are plenty of bad apples in the Christian school. The talk about training kids for Kingdom service is just that — a lot of talk. I don't see it happen."

What do you think? Does the education in our Christian schools really "take"? Or are our graduates indeed indistinguishable from those who come out of good public schools?

The question is important. For if there really is no difference, why do we spend tons of money on institutions that make very little difference?

'Why I'm not a Christian'

Years ago, when I was a rookie Christian high school teacher, the issue smacked me squarely in the face. In my 10th grade English class I asked the students (once I felt we had established a trust relationship) to write a paper in which I asked them "to tell me what was on your heart." I said I would grade them on spelling, style and so on, but would keep the content of the papers confidential.

The star student in that class wrote an essay entitled "Why I am not a Christian." In eloquent terms he described how all his life long he had been subjected to "religious indoctrination" — Sunday school, catechism, Bible courses and what have you. "I know so much about God," he wrote, "that I hate him. I want nothing to do with him!" I remember the agony I felt in my soul: Where had my teaching gone wrong? Where had the Christian educational system failed?

It's easy to generalize from these experiences, but such generalizations are misleading. For every kid who says "I hate God" we can identify two who love the Lord and show it.

Recently I visited with Jim Vreugdenhil of the Ontario Alliance of Christian Schools. I asked: "Jim, I constantly hear concerns about the effectiveness — or lack thereof — of Christian schools. What do you think?"



JESSIE SCHUT

Are Christian school graduates indeed indistinguishable from those who come out of good public schools?

His response: "On the whole, I'm much more impressed with the quality and character of our youth today than when I was a youngster myself." To illustrate this judgement, Jim pointed to the young people's current eagerness to go on service projects.

Do Christian schools produce responsible Kingdom citizens? The way this question is formulated is problematic. The word "produce" suggests that Christian schooling generates a product, something hammered and chiseled from raw material into an acceptable form, the way an assembly line cranks out a Ford Taurus. But schools are not factories built on principles of input and output. Schools are not "producing" institutions but "helping" institutions.

Help do what? Their task is to enable our students to function as knowledgeable and competent disciples of the Lord in a complex world. So I rephrase the question: To what extent do our Christian schools enable our youngsters to serve as Kingdom citizens?

It seems to me there is no conclusive answer, in spite of numerous studies and assessment programs. The problem is, schools and children are just too complicated. There are just too many variables.

Consider the countless factors that play a role in shaping children's lives: the school's educational vision, the curriculum in place, the instructional strategies used, the personality of the students, their family background, life experiences, learning styles and their sense of values.

We pour into this mix the power of peer influence, along with the impact of the media and pop culture, and on and on. Who can really pinpoint the school's effect? The success or failure of Christian schools depends on much that falls beyond the teachers' control.

Measurable results not the first clue

Does this mean we need not be concerned about the outcome of Christian schooling? Can we just assume that everything is hunky-dory and Christian schools are doing just fine, thank you? Of course not. My point is this: Whether or not we support Christian education should not, in the first place, depend on measurable results.

Suppose we were to discover proof positive that Christian education makes no difference: Should we scrap our Christian schools and send our kids to public schools? On the contrary. Such proof positive should rally us to ask: "What can we do to make a difference?"

Christian schooling, like all of life, can stand improvement. Sanctification does not go out of style. To do a better job enabling our students to be disciples — to make a marked difference in the lives of our youngsters — should always rank at the top of our agenda.

And frequently, thank the Lord, it does! Not long ago we conducted a survey of school principals and teachers in the [American] Midwest. We asked them to identify the key issues confronting

their schools in the next decade.

At the top of the list were questions such as: How can we teach our kids to become more responsible? How can we foster respect and servanthood in a culture that still prizes and promotes looking out for Number 1 as the highest good attainable? In short, how can we make a difference?

Clearly these principals and teachers recognized the challenge. They didn't close their doors. Instead they declared: "The challenge is there, let's tackle it!" As I travel around the world of Christian education, the recognition that all is not well combined with a keen desire to improve are among the most encouraging signs I encounter.

Five suggestions

What can Christian schools do to enhance effectiveness? None of these are new; perhaps they are reminders more than suggestions.

1. *Recognize the problem.* Wonderful things happen in many Christian schools. But as long as someone thinks that "Christian education makes no difference," there is a problem. Complacency is always an enemy. The we've-always-done-it-this-way response is no antidote to our rapidly changing technological and secular culture.

2. *Find time to discuss the problem.* Too much discussion time, I believe, is devoted to running the school or to business matters. At teachers' meetings not enough time is taken to address whether or not the school really equips for knowledgeable and competent discipleship.

School boards spend too much time on finances, bus schedules and government requirements. I realize that circumstances force such busyness. But if we do not deliberately set aside time to discuss and assess how we are doing, much busy work may miss the point. Eventually we may lose the point altogether.

Schools should aggressively seek to involve the parents and the wider constituency in considering: Are we doing what we say we should be doing? Or are we really indistinguishable from the public school around the corner?

3. *Review the mission state-*

ment. Some schools have excellent vision and mission statements and take them seriously. But in others, vision and mission need much more work. If those things are not taken seriously we end up with an all-consuming preoccupation with running an organization.

4. *Make curriculum review more meaningful.* Often curriculum revision amounts to mostly a reshuffling of content, a restructuring of scope and sequence, or attuning the curriculum to the most recent government standards. Such work is not unimportant. But above it all should hover the important questions: Does every component of our curriculum display a biblical perspective? Does it really show our kids, at appropriate levels, what God's Kingdom is all about? Is our curriculum relevant to the lives of our children?

5. *Take another look at teaching strategies and classroom management.* I continue to see a lingering behaviorism, a style of schooling that manipulates our students into passive compliance. Too often our students simply obey what they are told. Too often their only responsibility is to follow instructions from higher up.

But how will our children learn responsibility and respect if, from the very beginning, we do not provide them with plenty of opportunity to make decisions, take responsibility and exercise respect? Creating a participatory school climate will encourage the students to assume responsibility.

Positive in teaching

Meanwhile, in our classrooms much emphasis should be placed on positive interactive relationships, on collaboration rather than competition. The Bible is full of injunctions to serve, to help, love, forebear, forgive and encourage. Too much stress on competition, winning or on being superior to others fosters a self-seeking individualism instead of preparing for Kingdom service.

I know of schools where these and similar suggestions are put into practice. If your school community is not one of them, do stop to ask: Is what we are doing worth the effort and the money? Does the Christian education we offer really make a difference? If you have doubts about the answers, your task is clear. The time to put your hands to the plow is now.

Dr. John Van Dyk is professor of education and director of the Center for Educational Services at Dordt College, Sioux Center, Iowa.

Education

Lessons from a classical education

Harry der Nederlanden

One of the first things I learned in school was that if you got good grades in class, you had to beat up a lot of other guys outside class if you wanted to keep any friends.

I'll never forget how proud I was when one of my classmates introduced me to a friend and said of me: "He's smart, but boy can he fight!" This was the Canadian equivalent of the Greek ideal of a sound mind in a healthy body. The Canadian version was much more Christian, however. It had a component of purification and growth through suffering. My schoolboy days provided glorious opportunities for heroism and martyrdom.

"Such moments were snatched from a life of danger, vigilance, and daring-do."

They were character-building from beginning to end.

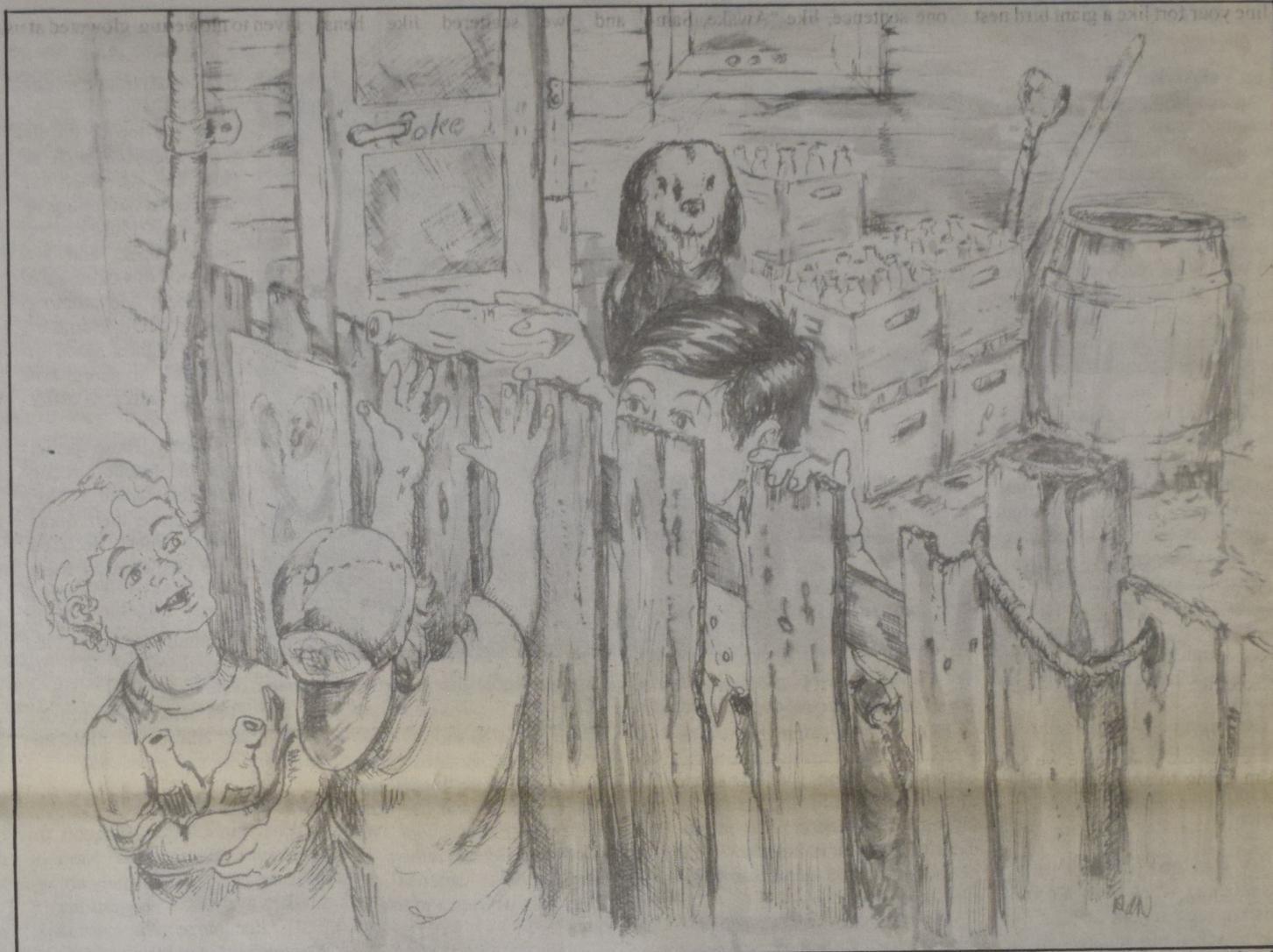
In class we learned to say the *Lord's Prayer*, sing *O Canada*, and salute the flag and pledge our love and "oilty," which was very proper in an oil-rich province like Alberta, and very easy to do since I never expected to get any of it anyhow.

Outside of class, the fields and forests were a battlefield, where good and evil clashed by recess and by noon. In class we read about life in a pretty town with paved roads, cement sidewalks and white picket fences, but when the bell rang we charged out into a wild frontier inhabited by savages (from the upper grades), potential hostages (girls that ventured too near the edge of the woods) and a landscape of woods, hollows and clearings dotted with potential ambush sites, mazes of trails, places of concealment, and forts.

Not a week went by that I didn't pick up some battle-scars — a hole in the head from a flying projectile, a shiner, cuts and bruises from sword-fights, scratches from hurtling full speed through dense woods with the enemy (upper graders) in hot pursuit, breathing terrible vengeance.

This had nothing to do with school violence, however. This was all high adventure — educational stuff that tested your mettle, that prepared you for even greater adventures ahead, like walking the railroad trestle across the North Saskatchewan.

Occasionally there was also the



prospect of real booty. On the far side of the woods north of the school stood the decaying Drake Hotel. From vent, pipes and grills located in the rear wafted smoke and steam and alcoholic fumes so powerful sometimes we had to vacate our fort for fear someone might light a match and set off an explosion.

Every Monday and Thursday, however, a Coca-cola truck pulled up behind the hotel to pick up the empties and deliver wooden cases filled with those dark, beautifully curved and ribbed bottles. We were tempted as much by the aesthetic experience of handling the cool glass bottles as by drinking the contents.

Russel and Dwight were small and fast, and very agile. As soon as the trucker vanished into the smoke and steam with his dolly, they scooted up the other side of the truck like baboons and began flinging bottles into the woods to waiting hands until the rattle of glass from the interior of the hotel sounded the alarm. Loot, plunder, spoils of war, a form of tribute for venturing into our territory.

None of us were thieves, mind you. In fact, whenever I took Gary

and Davey and the other Gary to the grocery store with me, I always stopped them by the door behind the tall coke machine and made them empty their bulging pockets. (The loose stuff they could keep; that was fair game — like adults sampling loose grapes.)

We had a strict code of honor. We never kicked during a fight. We shared, even breaking smokes in half. We didn't squeal. And we circulated empties no more than twice.

None of us got any kind of allowance, so we scavenged the ditches along Highway 18 all the way from the edge of town to the North Saskatchewan looking for pop bottles and beer bottles. Some caves in the river bank sometimes yielded entire cases of empty beer bottles, a few still containing remnants of the precious amber liquid, which Dwight carefully collected.

A half bottle of the potent brew generated enough gas for a record-setting burp. Last time, however, Dwight got awfully disgusted: he was sure he'd set a record, but Freddy's watch wasn't working and he was the only one who had one, and it was a genuine

Timex. We discovered by experiment that Water Resistant didn't mean the same thing as Water-proof. You learned something every day.

We didn't bring all our empties into Diachuck's at the same time. Just enough to buy the supplies that we needed, the foremost of which was always Cracker Jack, because it contained prizes — more booty to add to our treasure chest.

If you brought in all your bottles and asked for cash, Mr. Diachuck's eyelids would droop, his smile would vanish, and he'd start counting the bottles all over again. Then he'd start dickering. He always claimed he had way too many empties and the pick-up man (with a truck bigger than our town fire engine) couldn't take them all.

So we only took as many bottles as we needed and stashed the rest in the reeds by the swamp behind the police station. We knew all about saving for a rainy day. After a deal was struck, Mr. Diachuck carried the empties out the back door and stacked them in cases to be picked up.

Russel was a good influence because his mom and dad were ministers at the Gospel Lighthouse, a

half mile or so from the school. While we sipped Coca-cola in our fort, we discussed theological topics like different ways of getting into heaven if you weren't invited. We were all convinced that Freddy Dickson wasn't going to heaven. He was pale and had deep rings under his eyes because he was the only one who owned a T.V., a huge box with a tiny screen, and his dad let him stay up as late as he wished, so he stayed up every night until the late show. Anybody that watched the late show, we concluded, wasn't going to get to heaven because he'd probably flunk out of the sixth grade.

Life, however, wasn't just a matter of laying about in our well-camouflaged fort enjoying the fruits of our labors and participating in high culture. We abhorred hedonism. Such moments were snatched from a life of danger, vigilance, and daring-do. If you relaxed your vigilance even for a moment, you'd suddenly be overrun by a gang of marauding savages that would smash through the walls of your fort, snatch your hard-earned booty and even carry off the straw that you'd gleaned from the field across the road to

Education

line your fort like a giant bird nest. It was like a wall-to-wall bed. Russel and Dwight even slept in it overnight once — stark naked. Honest! They swore, crossed their hearts and hoped to die. The hay-lined fort conferred status and fame on us and made us an object of envy. Constant rebuilding turned us into consummate architects of twig and grass.

When we weren't reconstructing, most of our time was spent making weapons, planning raids, spying on enemies and carrying out well-orchestrated attacks on other forts, or on members of other gangs — if we had the advantage of numbers or size. Warfare honed our skills in math and geometry.

All that we learned about the world as a battleground between opposing forces was confirmed every Tuesday after school. There was a race between two gangs to see who got to the Gospel Lighthouse first to get the best seats, the ones in the rear. The church, which looked like a mobile home with an outhouse on top (the lighthouse), was neutral ground. Our favorite song was the one where we sang, "I'm going to shoot the artillery, march in the infantry, fly over land and sea 'cause I'm in the Lord's armeee, I'm in the Lord's armeee!" We'd stomp our feet, flash salutes, and launch rockets through the roof of the little church.

The best part was story-time, when Russel's mother moved exotic figures about on a flannel cloth background. We especially liked the huge, fierce figure of Goliath in his glittering armor because his head came off. After hearing the story of David and Goliath, we studied hard, on our own initiative, mind you, to make workable slings that would launch rocks with the same accuracy as David. That was how I got one of the holes in my head, and it was put there by one of the guys in my own gang.

Peter tried everything he could to make a sling like David's that worked. At last he gave up and became completely disillusioned: he figured the story was a big fib. He couldn't make a stone fly anywhere near where he aimed it and it never had any kind of speed. The disappointment almost turned him into an atheist and he stopped coming to the Lighthouse. In fact, he started calling it the outhouse, which caused some trouble with Russel.

At the end, we'd say our memory work, which was the real reason we came. I always learned it during the last few minutes of school because it was usually only

one sentence, like "Awake, Samson, the Philistines upon thee." If you got it, or even if you got close, you collected your booty: pencils with pictures on them, plastic bookmarks with texts, stickers, metal buttons you could pin on your shirt like medals, and if you came faithfully a tiny New Testament made for elves. My sister had a whole drawer full of loot from the Lighthouse: her "Collection."

After the high drama of story-time at the Gospel Lighthouse, we sorely needed replenishment. "Let's go to Diachuck's and get some Cracker Jack," said Dwight. None of us had any money, which meant that we had to dip into our bottle reserve. A rainy day.

When we reached our bottle stash we learned something more — about putting your treasure where thieves could despoil them. All our carefully hoarded bottles had vanished.

Dwight turned and began to walk away. "Taxes," he said. We followed him single file toward Diachuck's. This was a Robin Hood operation. Mr. Diachuck kept his stock of empties stacked behind the store in a small fenced-in area guarded by a big black Labrador named Jack. But Jack was Mandie's dog, and we were careful to cultivate Mandie's friendship, for her father owned the only grocery store in our end of town. Through Mandie we also got on friendly terms with Jack. Every so often we'd stop behind Diachuck's, stick our hands through the fence to let Jack slobber on them and then we'd pet him and whisper magic words into his silken ears. Psychology. Reinforcement.

Dwight repeated this ritual with Jack, and when Freddy, who was stationed at the front of the store, signalled that the coast was clear, Dwight flipped over the fence and quickly tossed a few empties out to us. Taxes. Tribute. The life-blood of self-government. We figured it made up for the times Diachuck shorted us. He gave us only 12 cents for a case of empty beer bottles. Downtown you got 24 cents said Freddy. Of course, we couldn't take our empties downtown because the bus driver wouldn't let us on the bus carrying cases of clanking bottles. We had tried that.

Minutes later we were sitting on the wide front steps of the store passing around our box of Cracker Jack and examining our latest prize, when — Crash! Boom! — Mr. Diachuck came storming out the door brandishing his broom

and we scattered like hens before a coyote.

"You lousy little thieves!" he hollered. "Those were *my* bottles you brought me. *My* bottles you stole." I left out all the swear words because they were in Ukrainian and we didn't know how to spell Ukrainian swear words, only how to say them.

Dwight proceeded to say some of them, which made Mr. Diachuck's face turn purple. We didn't really know what they meant, but we knew they made Ukrainian's get awfully steamed. We learned the value of studying foreign languages.

"Dummy," Russel said to Dwight as we trailed off homeward. "You took all the bottles from one case. You should've took one from here and there."

The next day Mandie stood up in class during show and tell and announced to the entire class that all the guys in Russel's gang were thieves because we stole her dad's empties. Mrs. Jewel, who wasn't

given to glovering, glowered at us. She gave me an extra glower because as a "good student" more was expected of me.

We gathered behind the school rather furtively that recess, ashamed at having been publicly exposed. To our great surprise, and relief, however, we discovered that Mandie's charges hadn't harmed our reputation at all but enhanced it. We were greeted like heroes. A couple of members from another gang even approached us because they wanted to defect and join us.

We had learned our lessons well at the Gospel Lighthouse, however, and were wise enough to be suspicious of such obvious materialism and greed. As a matter of fact, the awe that we read in the eyes of our peers didn't make us feel proud but glum.

From the safety of our fort, we silently contemplated a world so steeped in corruption that you couldn't even acquire a bad name.

The following Saturday we scoured about ten miles of ditches

and collected almost two whole cases of beer bottles and more than a dozen pop bottles. We found a new place to stash the pop bottles.

The two cases of beer bottles Russel and I carried into Diachuck's and set them gingerly on the counter in front of Mr. Diachuck, who arose dark and dangerous as a grizzly bear in the gloom of the little store.

He stared at us, clearly taking our measure for some awful form of torture. We turned, and quietly started back to the door, leaving the bottles on the counter.

"Hey!" called Mr. Diachuck, pointing to the bottles. "You don't want nothing for these?"

We shook our heads. He looked at us, turned, took a box of Cracker Jack from the shelf and tossed it at us. Russel caught it. Mr. Diachuck made a shooing gesture with his hand, and we charged out into the daylight into a world bright with sunshine. Jack bellowed an eager welcome.

Books

Practical artifacts of the Christian school movement

CC Staff

...And the Bells Ring

By Irene Vander Spruit.

Essence Publishing: Belleville, Ontario, Canada, 1999.

Irene Vander Spruit has put together an unusual and interesting book. It is not itself a history of the Christian school movement, but it

puts in your hands the sorts of things a historian would assemble. It is more immediate and various than a history; it is a small library of primary materials.

The chapters are a little like file folders: each holds bits of information recollections, or longer pieces on several facets of the entire enterprise. There are seven chapters: 1. Why Christian Education? 2. History. 3. Organizational Structure. 4. School Logos. 5. The Classroom. 6. Fund Raising. 7. Potpourri.

The titles sound more formal than the content of the chapters, which comes from many different sources, speaks in many different voices — some in the Dutch brogue of the founders, some with the enthusiasm of parents who have just discovered Christian education, some as teachers who had little

inkling of what they were getting into, some as students recalling their childhood days, but all resounding with the deep commitment and trust that sustained the entire enterprise.

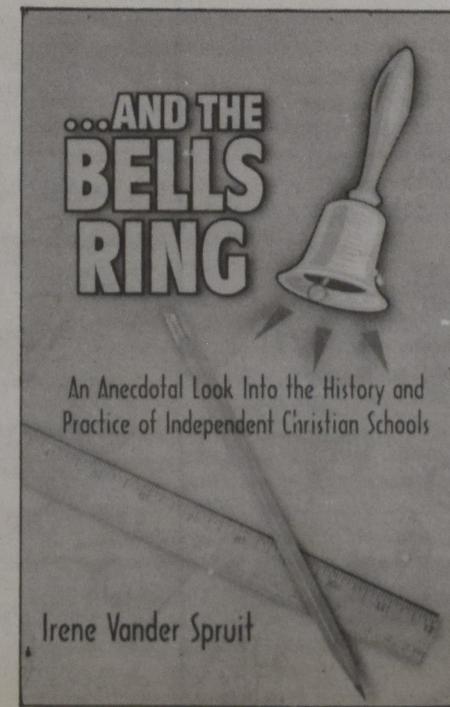
The chapter entitled, "Why Christian Education?" for example, is not an essay on the theological and philosophical basis of Christian education.

It includes statements taken from the promotional materials of different schools, excerpts from articles written by principals and educators in newsletters or in journals, pieces written by parents who helped found the schools as new immigrants to Canada, by former students, and by parents new to the experience, but brimming with enthusiasm.

Broad audience

Anyone involved in the history and promotion of Christian education in Canada will find something to interest him or her in this book.

It is a good resource to have at hand in every Christian school or in the church library, for it may prove helpful in creating promotional material, in writing school histories, or in introducing parents without previous knowledge of the schools to their flavor and texture.



Education

Learning about trust and friendship

On the following two pages are featured work from Grade 5 and 6 students at the Northeast Campus of Edmonton Christian School, Edmonton, Alberta. Mr. Peter Prinsen's Grade 5/6 class reports their reaction to a book they read, *The Wheel on the School*, by Meindert De Jong. The illustrations are based on that Newberry Award-winning book. The other work is a result of Mr. Peter Eerkes's Grade 5 class's studying the biblical book of Ruth.

The Wheel On the School

by Meindert De Jong

The Book *The Wheel on the School* shows that people can be full of surprises. The kids all thought Janus was mean but he's really nice and he is also able to help the boys with getting the parts of the wheel out of the canal. Doreul, who is in his 90's is also helping. Instead of holding around not doing anything he's helping Liva. He's not worried about climbing all over a boat or about the kids coming in. The teacher was also a bit surprising. The boys thought he wouldn't like to run with the wheelchair but he didn't mind at all. Elka thought he was slow and fat but he found out he was strong. There are always new things to find out about people and yourself. Even when you think you know someone very well there might still be something about that person you don't know. I think you shouldn't assume things about people because you might not know everything about that person. People have lots of surprises.

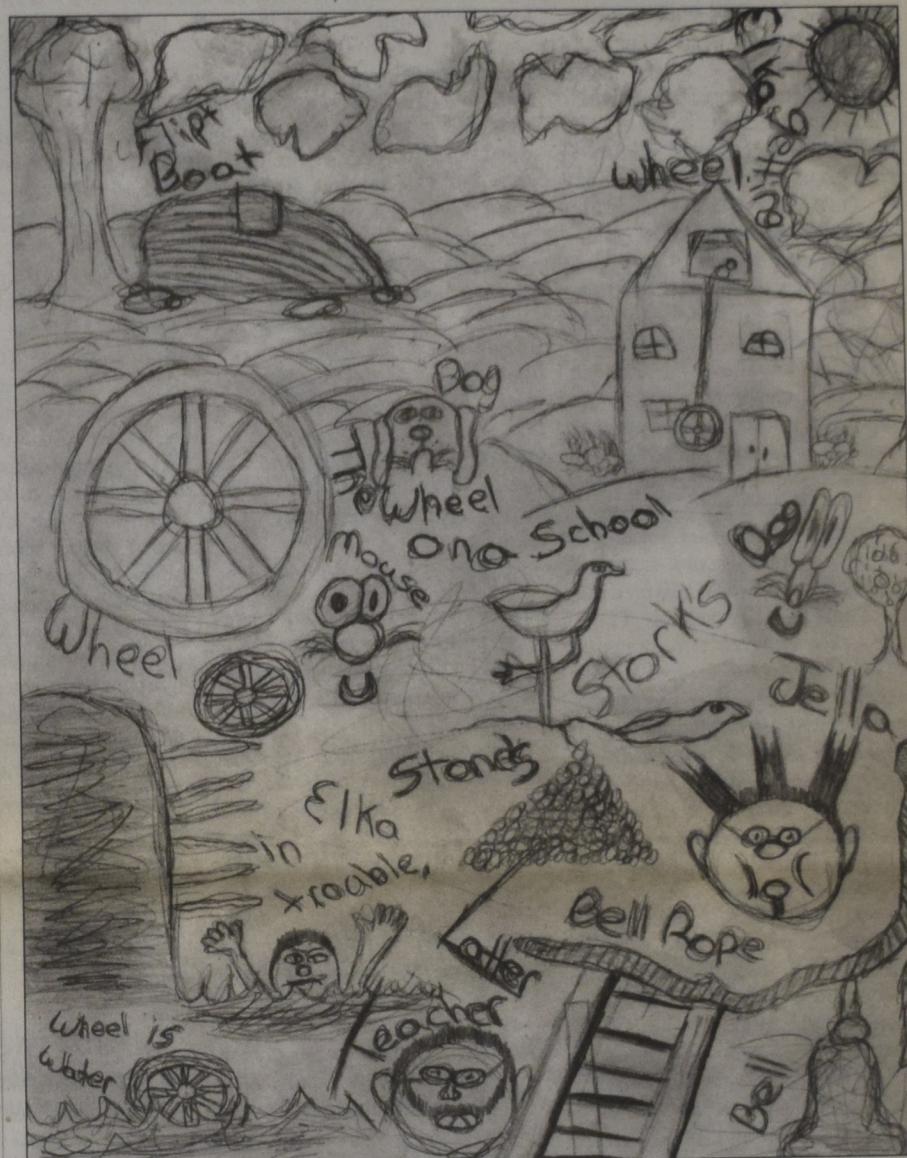
Ursula Binnema Grade 6.
Edmonton Christian school

The Wheel on the School

by Meindert De Jong

As Christians, our class learned a lot from the book *The Wheel on the School* by Meindert De Jong. We learned that if you work together, and love one another as yourself, you can make new friends. When Pier and Dick met Janus, they found out that he was pretty nice after all. He even helped them when the wheel fell in the canal. It's not written to be a Christian book, but our class learned a lot about being Christians from it. I think it's a very good book!

Naomi Mahaffy, grade 6
Edmonton Christian school



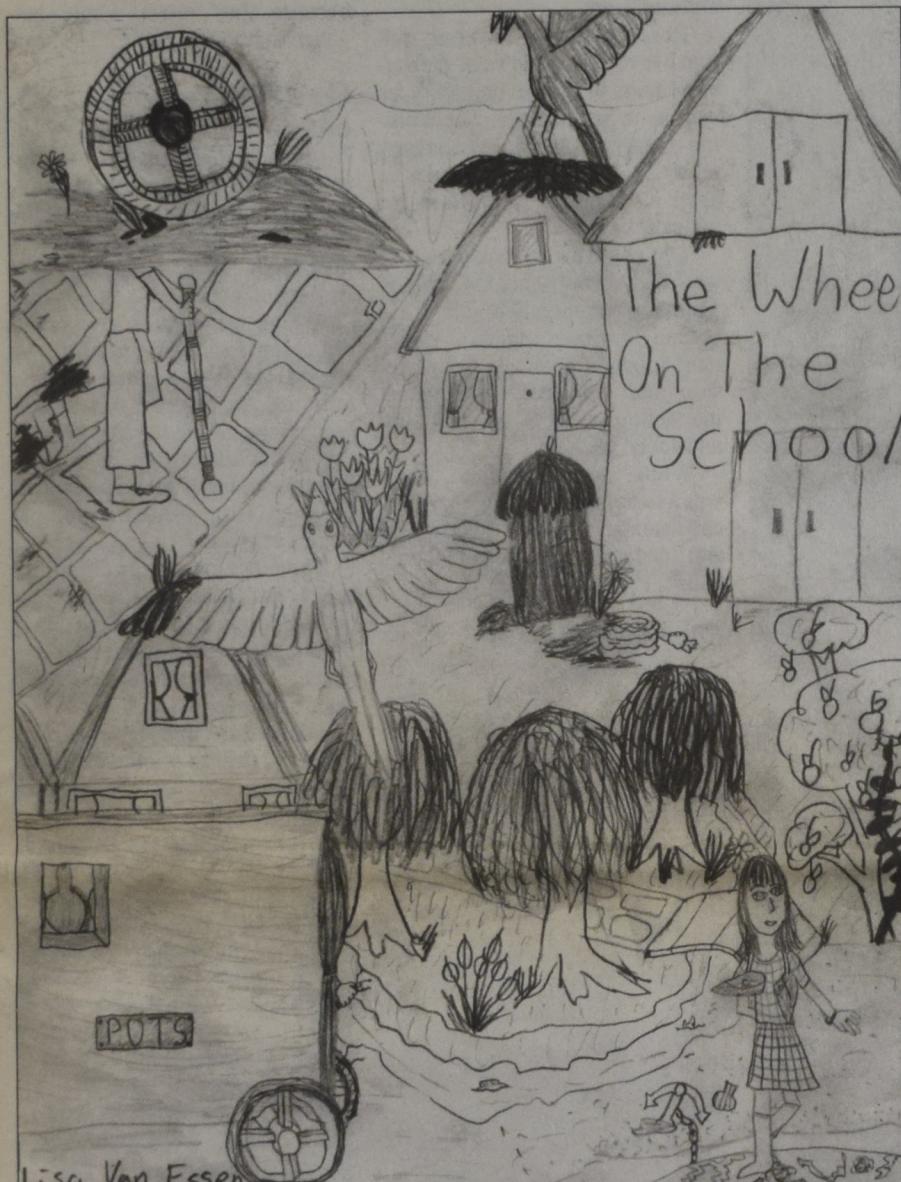
"Wheel on the School"

by Meindert De Jong

I like the book "Wheel On The School". The way I interpret it as a Christian is that we should treat everybody as ourselves. From the book I realized that one project can bring a whole town together. I have realized that I should think about my neighbours. I always thought about my neighbours across the street as the older people and my neighbours that just live beside me. As a Christian, I think of the book and realize that the kids in the book are busy being stewards and showing stewardship to the environment by giving storks a place to live as well as planting trees. We should do this where we live and clean up our environment. This book has helped me realize that we should be stewards. This is how I interpreted the book as a Christian.

Anna Wiersma Gr. 5
Edmonton Christian School

Education



Ruth

The story of Ruth is important to us today because it teaches us trust, love, respect, courage and obedience. The story of Ruth teaches us trust by God taking care of her. Ruth also teaches us about respect because Boaz gave them extra barley. The story of Ruth teaches us obedience by Ruth obeying Naomi to go to Boaz and laid at his feet. Ruth teaches us love by God being with Ruth and Naomi all the way. Courage is another example of why the story of Ruth is important to us. An example of courage is by leaving Moab and moving back to Bethlehem. That's why I think the story of Ruth is important to us today.

Kirsten
VanderMeer
GRADE 5
NORTHEAST EDMONTON CHRISTIAN
SCHOOL

The Wheel On the School

By: Meindert De Jong

I think the moral of the story 'the Wheel on the School' is that if you keep on trying, then God will help you get more than you were hoping for. I know that most people wouldn't say that if they weren't Christian, but that's what I think the moral of the story is.

Written by: Michael
Grade: 5
Edmonton Christian
School

Story of Ruth

The story of Ruth is important to us today because it teaches us to trust an example is when Ruth had to trust God to be with her. It also teaches us obedience. An example is when Ruth obeyed Naomi when she told her to go lie down by Boaz feet. The story teaches us to love, an example is when Boaz wanted to marry Ruth when she came to Bethlehem.

By Scott

VanderWeg

Gr 5 Christian
School

The story of Ruth is important to us today because it teaches us trust. An example of trust is when Ruth had to trust Naomi to take her to Bethlehem safely. This story shows kindness, when Boaz made sure that the men that were gleaning were leaving leftover grain for Ruth and Naomi. It also teaches us courage. An example that supports that word is when Ruth had courage to go back to Bethlehem with Naomi. This story also shows obedience. It shows that when Ruth knelt down to wash the man's feet. The one of the most important words in that story is called descendants. When God shows his power and made Ruth a nobody into be a somebody. Ruth was in that story was a great great great great grandmother to Jesus and David. Now that is a gift.

By. Jordan Jireh
grade 5 North East Edmonton
Christian School

Education

Phonics, whole language and biblical interpretation

Pam Adams

How to teach reading has become a controversial issue. A radio segment aired last fall on NPR's "Morning Edition" identified the teaching of reading via phonics as a potent issue with conservative Christians.

As early as 1985, conservative crusader Phyllis Schlafly criticized the "look-say" (whole word) method as being associated with "progressive education," while lauding phonics as being associated with traditional educational methods.

In a pamphlet published by A Beka, James Chapman (1987) goes one step further by linking the issue to biblical interpretation (hermeneutics). Chapman worries that whole language strategies that put little stress on word level accuracy will affect biblical interpretation, and ultimately undermine biblical authority.

How do Christian teachers respond? Do teachers select reading methodologies that are consistent with their views of the Bible?

First, a description of intensive phonics and whole language, and their differences, will be helpful. Phonics refers to the letter-sound clues we use to read or pronounce a word. In order to become a fluent reader, a child (or adult) must automatically and effortlessly recognize letters, spelling patterns, and whole words.

Those who advocate the phonics approach believe that children go through stages in their reading development, and that for beginning readers attention needs to be placed on letters and sounds.

In an intensive phonics program children are taught the letters and sounds before attempting any connected reading. One potential problem with this approach is that children are often taught more than they really need to know. Many phonics programs, if followed rigorously, can cause a teacher to miss a "teachable moment," taking time away from the enjoyment of books.

In contrast, the whole language approach tries to ease children into reading by making use of what children already know. Rather than starting with letters and sounds, children are given simple, predictable texts. They are taught to use context cues, picture cues, and to guess at words using minimal letter cues. Once children understand and enjoy what reading is about, phonetic elements are introduced.

One potential danger of this approach is that the teacher may overlook teaching important skills because the teaching is driven by



"A belief that meaning resides in the text is part and parcel of the Amish worldview. The Bible is memorized and recited, but never discussed or taught."

the particular texts read.

The differences between the two approaches include: (1) lack of both teacher-directed instruction and sequence for teaching skills in the whole language approach; (2) a more careful monitoring of skills in the phonics-intensive approach; (3) less emphasis on accurate oral reading in the whole language approach; and (4) greater attention to phonics and oral reading with the phonics intensive program.

Methods affected by beliefs

I believe these differences are not simply driven by what the teacher thinks works, but are consistent with the differing reading philosophies.

Below are summaries of four studies that look at these issues in various segments of the Christian community.

Old Order Amish

In *Amish Literacy: What and How It Means* (1988), Andrea Fishman investigated the beliefs of an Old Order Amish community relating to how reading is taught and how texts are read. The very fabric of this Amish community is built on the belief that there are absolutes.

A belief that meaning resides in the text is part and parcel of the Amish worldview. The Bible is memorized and recited, but never discussed or taught. The Amish believe the Bible is an open book to all, and special training is not necessary to understand it.

In Amish schools this approach is used with all subject matter. Teachers *present* rather than *explain* material, and ask questions that test literal comprehension.

Memorization and accurate oral reading are encouraged. Amish teaching strategies match their view of how the Bible should be read.

Fundamentalists

Mark Thogmartin (1994) wondered why fundamentalist schools are so pro-phonics and set out to find out what fundamentalist Christian educators believe about reading instruction and what reasons they have for holding these beliefs.

The findings show that the fundamentalist Christian educators in his study value phonics because it is effective, and associated with traditional educational practices. Whole language is rejected because it is associated with humanism and progressive education.

This research calls into question whether teachers do work from a theoretical framework. The teachers in this study seem to be accepting of phonics for reasons unrelated to hermeneutics.

Fundamentalists and Charismatics

Another relevant ethnographic study, *Keeping Them Out of the Hands of Satan*, compares Covenant School, which has a charismatic orientation, with Lakehaven Baptist Academy, which is fundamentalistic.

Lakehaven Baptist Academy is concerned with doctrinal issues and sees itself in a war against modernism; Covenant School emphasizes aspects of religion and is far less concerned with doctrine.

Lakehaven is more doctrinally rigid and concentrates on factual learning, while Covenant is much more child-centred and less

authoritarian.

Rose credits the differing outlooks to differing views of the pervasiveness of human depravity, as well as to social class. The working class, fundamentalist academy relies on supervision and rules to keep its children away from the evils of the world.

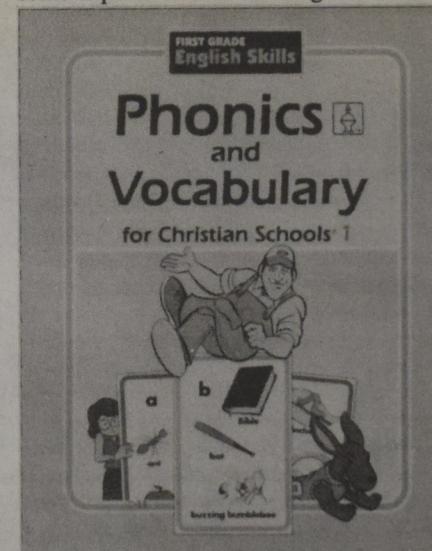
The charismatic movement, of which Covenant School is a part, is a modern and largely middle-class variant of Pentecostalism. Covenant School's openness to discussion and emphasis on personal interaction reflects its theology and social class.

While socio-economic class was a factor in this study, there is a consistency between worldview and pedagogy in both schools (Rose, 1988).

Reformed Christians

Biblical Hermeneutics and the Teaching of Reading (Adams, 1995) investigated the beliefs and teaching practices of teachers who identify themselves as being Reformed. In contrast to the Amish and Fundamentalists, the Reformed are not biblical literalists.

The Reformed Christian teachers in this study are consistent in some aspects of their reading in-



A Christian phonics textbook published by the fundamentalist Bob Jones University Press.

struction. When dealing with literary works, they encourage student discussion and interaction and tend to stay away from teacher-directed methodologies. However, for teaching beginning reading, Reformed teachers more closely match Christian teachers who teach in Amish or fundamentalist schools.

Reformed Christian teachers believe phonics is effective; however, unlike the fundamentalist teachers, Reformed Christian teachers do not choose phonics

because they reject whole language methodologies.

One Reformed educator's response

A teacher's philosophy of education should influence practice. For me, this means that I reject the extreme whole language position that leads to an individualistic reading of a text.

While we should always be searching for fresh insights, we should also value what tradition tells us. An extreme whole language view of the reading process can give children the impression that everything is relative and that for every issue there are multiple "right" answers.

The other extreme is also one I reject. For literalists, the interpretation of a text is known, and this is the one the teacher expects the students to replay in oral recitations and on exams.

I don't think this view is correct because it fails to acknowledge the very humanness of the reading process.

If the method treats the learner in a way that is not consistent with our view of children made in the image of God, we should reject it. Educational trends don't arise out of a vacuum, but reflect the worldviews of their originators.

In all of this talk about which method is best, we should never forget the child. Each is unique in many ways, including how he or she learns to read and write. All teachers need to be aware of the diversity of learning strengths and weaknesses and present lessons to try to meet the diverse needs of learners.

Each child needs to be respected as a seeker of meaning, and should never be taught in a manner that belittles the child.

The goal should be to create children who enjoy reading and who read with discernment, whether the text is a novel, newspaper, or that most special text of all, the Bible.

Pam Adams is associate professor of education at Dordt College, Sioux Center, Iowa. This article is a summary of an article that appeared in September 1999 issue of Pro Rege, the Dordt College faculty journal.

Education

Is God real? No proof necessary

Peter Schuurman

Knowing With the Heart: Religious Experience and Belief in God.

By Roy Clouser.

Downers Grove, Illinois: Intervarsity Press, 1999.

Roy Clouser's career has been driven by three questions: Can we know God is real? If so, how should we think of God's nature? And how should belief in God impact theories about creation?

Clouser's first book, *The Myth of Religious Neutrality*, addressed that last question. His latest book, *Knowing with the Heart*, addresses the first question. And he is now working on a book *The Nature of God and Strategies for Theories* which addresses the second question, and so links the other two books.

Skeptic vs. Believer

Knowing With the Heart tackles the question of whether we can know God is real. Clouser does this via a dialogue between a skeptic and a believer. The voice of the skeptic is the "scientific rationalist." Such a person holds that the realms of science and math constitute serious knowledge, but the world of religion is fraught with hunches and cozy feelings.

His conversation partner, however, methodically breaks down this "Berlin Wall" between science and religion. He does so by first positing that religion is any belief in the divine, the divine being "whatever is unconditionally, non-independently real."

This is a deliberately broad definition, as even the materialist, who declares that matter is "all there is," becomes a religious person.

Science not infallible

Secondly, the believer carves out a clear definition of "self-evident" knowledge – knowledge that strikes us as being certain, without being derived from other beliefs. He dismisses proofs, contending that they are an inferior way of knowing, a way you resort to when you cannot directly experience something.

He also deconstructs assumed infallible scientific beliefs, declaring that all knowing – even such basics as the law of non-contradiction – is fallible. In the end he says that the best knowledge we can have – scientific or religious – is knowledge that comes to us through experience and of which we are justifiably certain.

So whether it is an experience

of seeing the truth of the axiom "things that are equal to the same thing are equal to each other" or a mystical experience in which God appears and speaks to us, both can be legitimately called "knowledge." Both are equally intellectually valid.

Experiencing divine authority

And it is not only epiphanies that count. The experience of reading the Scriptures and attending worship can also lead us to see the truth of God's love in Christ as self-evident.

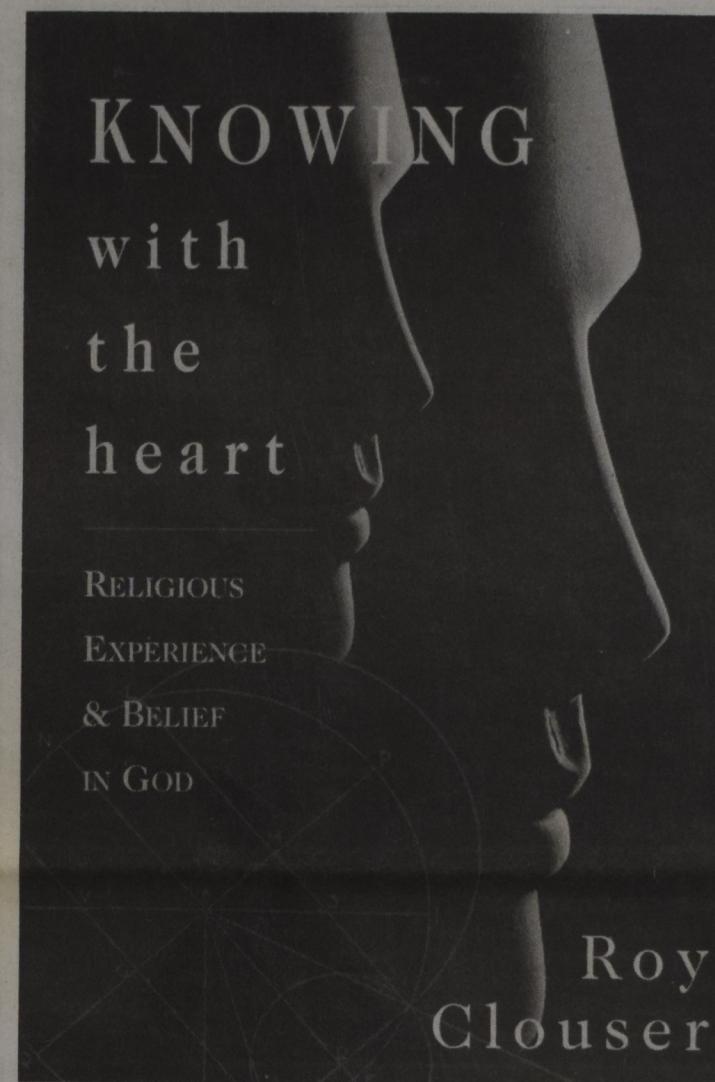
Because the divine is that which is independent of all else, there is no way to see its truth except through experience. And don't misunderstand the argument: this is not to say that subjective experience is authoritative; but rather that divine authority can only be known through such experience.

This puts science and religion – and all religions, at that – on the same playing field. Science is not more sure, and religion is not more whimsical. For a civilization that created a deep fissure between fact and value, Clouser offers a bridge.

For a world that has elevated scientific knowledge above religious knowledge, Clouser humbles that which has been exalted. Christians have as much intellectual right to say they know God as mathematicians have to say that $1 + 1 = 2$.

This is an argument that can certainly encourage deeper confidence in faith. It also has extensive implications for education, as it assumes that one's view of divinity affects how one knows and learns.

Clouser is a student of the



Dutch philosopher Herman Dooyeweerd, and his "all of life is religion" theme echoes through the book: "As we sow our premises, so we reap our conclusions" (p. 173).

For a popular audience

Some may be discouraged by this book if they are looking for special evidence of the truth of the Christian faith. All religions are on equal ground, and what is self-evident to the Hindu is no less "knowledge" than what is self-evident to the Christian.

But this is the point: Reason

cannot prove which god is God. You have to experience him for yourself. Come to church. Read a Bible. Open yourself to the possibility of God's love in Jesus Christ. And the Holy Spirit will confirm it to you as the truth. It's the only way.

The title of the book, *Knowing With the Heart*, is rather misleading, given the sentimental connotations that we associate with the term "heart."

Clouser is not speaking of the heart in terms of strong feelings, but rather in the sense that the an-

cient Hebrews meant it – as referring to the whole person – body, soul and mind. It's a knowing that arises from experience – in all its colors and textures and foibles.

Knowing is written at a popular level, minus all the philosophical jargon, and the dialogue format helps clarify issues and objections. While the focus of the book is the scientific rationalist, I bet the book would serve well for the postmodern skeptic, too. For while the scientific rationalist might ask, "Is religious knowledge really possible?" the postmodern skeptic might ask, "Is any knowledge really possible?"

Clouser answers both questions in his examination of experience, although he only addresses the first.

Values 'ordinary religious experience'

Another strength of the book is its validation of "ordinary" religious experience. While he covers the more spectacular visions and moments when God's presence is powerfully felt, he also deliberately includes the more mundane experiences of attending worship and reading the Scriptures.

I would have thought it appropriate, too, if the experience of suffering had been specifically included in his discussion, as we often come to know God best through the perilous parts of our journey. God is known through both agony and ecstasy, as well as everyday experiences.

Clouser offers a bold challenge to both believer and secular academy. The academic elite have no intellectual right to prescribe to you what counts as self-evident knowledge.

Instead, describe your experience with proper confidence. God is real. As Pascal said long ago already, the heart has reasons that the mind can never know.

For those who do not believe, no proof is possible. For those who do believe, no proof is necessary.

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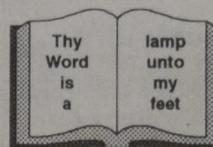
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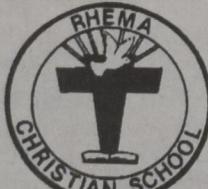
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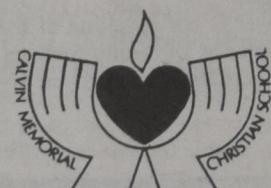
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Christian Quotes of the Day

If man is not made for God, why is he not happy except in God? If man is made for God, why is he so opposed to God?

... Blaise Pascal (1623-1662)

When God finished man He breathed into the human form the divine life, "and man became a living soul." Man is created to be a witness and likeness of God. God and man are so near to one another that it was possible for the Eternal Word to become Man without ceasing to be God, to re-ascend to the Highest without dehumanizing the Manhood which He had assumed; so near that the believer may say in the fullest meaning of the words, "I live, yet not I, but Christ".

... John McIntyre (1916-),
Faith's Title Deeds

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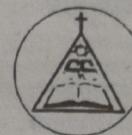
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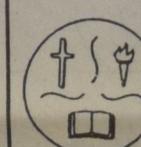
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Comment

Is thinking about your own death morbid?

Dear Dirk,

An English prof of mine started off class one day asking how many of us had life insurance. Most of us in the room were 19 or 20 years of age. Only one woman raised her hand. The point of my professor's question was to start a discussion about the English poet John Keats, specifically how an acute awareness of his own mortality, unusual for someone so young, influenced his poetry. Keats died of tuberculosis at the age of 25 and his tombstone bears only these words: "Here lies one whose name is writ in water."

Every time I hear the words "life insurance," I think of that poetry class and of Keats. Not long after taking that class I went to the cemetery in Rome where Keats is buried to see his epitaph for myself. My travelling companion endured my obsession willingly. And a couple of years ago when I was in England visiting friends, I toured the house outside of London where Keats lived and wrote most of his poetry.

I'm thinking about Keats again because I now have life insurance. It's a benefit that came with my new salaried job, and while it isn't something I particularly feel I need, since I have no dependents, I don't object to it either.

The thing is – and by no means am I putting myself anywhere on the same plane as Keats – I've also been strongly motivated by thoughts of my own death. There have been enough people in my life – cousins, uncles, an aunt, a co-worker, my mother – who have died at much too young an age for me not to be fully aware there is no insurance available to keep me from that premature fate, should it be mine. It's not enough of a premonition for me to dwell on it, but it's strong enough for me to value each and every year of my life with joy and thanksgiving to God for another year of service and pleasure in his creation.

Am I being too morbid, Dirk? Is thinking about one's own death something only the old-timers have claim to?

Elizabeth



Elizabeth,

There's not a serious person on this earth who hasn't spent a good deal of time wondering what it will be like to die. Every major contributor to the Western canon had something to say about death, all of them with wonder and amazement. Then there's the body/soul debate, that unsettled argument which appears regularly on Christian college campuses. "Where do we go after death?" the philosophy and theology professors ask each other. Then they get into it, talking at a level the audience members can't understand.

You're not being morbid, Elizabeth. You're being modest. Thinking about death regularly means you've realized your own mortality. I used to think my death would be a big event. "Dirk is Dead!" it would read on the front-page of newspapers. Now I know differently. Doctors and nurses will stroll casually past the hospital room in which I'll be fighting for my last breath. The same moment I give up the ghost, some guy a hundred yards down the street will be hopping on his riding lawnmower with a six-pack of Bud Light in his hands. To be honest, Elizabeth, there's a side of me which looks forward to dying. I want answers to questions that I just can't find on this earth. Do you ever feel this way?

Dirk



Dirk,

Eek. No, I'm not looking forward to dying. In fact, just reading your question made my heart flutter. But then, when I stop to think about it, I know it's just the fear of the unknown that makes me not want to die. And fear has never stopped me before, meaning I've been able to overcome any anxiousness I might have about what new adventure is ahead of me. So, on an intellectual level, I don't think I'm afraid to die.

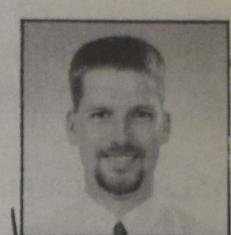
But that's my head talking. My heart's still fluttering. There have been two major air crashes in the past few months in which a lot of people plummeted to their death fully aware, most likely, that they were about to die. This is a bit of a stretch, but both those crashes affected me emotionally because I had a close friend flying back to Europe the same night the Egypt Air jet went down, and I myself flew back from Los Angeles last month on Alaska Airlines. I can't help wondering. "What would have gone through my mind had I been on either of those flights?" That's when my heart stops.

E.

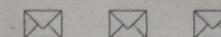


Elizabeth Salomons
egs@smartt.com

**TWO
Under
35**



Dirk Schouten
dbschouten@netscape.net



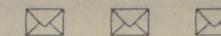
Elizabeth,

I know all about being nervous while in an airplane – sometimes I have to fly Korean Air.

To get back to the issue of death, I've been pleasantly surprised by George Soros, the billionaire currency speculator. While Soros is hated by politicians for what his speculating does to currency rates, he's loved by millions for his philanthropy in the area of care for the dying. Soros claims that 67 per cent of Americans die alone and in pain. His goal is to make the world understand the profundity of death and dying, and to make care for the dying a greater concern. He might not be the most ethical businessperson around, but he sounds like a good alternative to Jack Kevorkian.

One other point. You mentioned how some of your close relatives died too young. Well, Elizabeth, I have yet to experience the death of someone close to me. I've never lost a close friend or a family member. Birth and death are both fertile ground for fiction writing, so they must be essential to understanding the human condition. Sometime in the future I'll know a lot more about one – or both – of them.

D.



Dirk,

Keats was an orphan by the age of 14, Dirk. And his younger brother preceded him in death by three years. When people close to you die, especially children, you have no choice but to face the reality of mortality – both your own and that of everyone you love.

After one of my cousins was killed in a car accident, I found comfort in a poem by one of Keats's contemporaries, William Wordsworth, called "We Are Seven." The poem describes a child attending the graves of her brother and sister, and insisting to a stranger that her family still consists of seven, though two of them lie in a graveyard. And this, Dirk, is the glory and comfort of the resurrection. The dead are not gone, and one day we will all be together again.

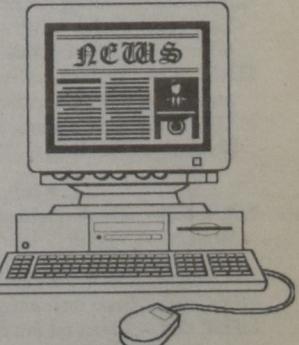
You asked me if I was looking forward to death. Not yet, but I am looking forward to that day when there will be no more separation of the saints, living or dead, when the sea is no more, when Christ returns and says, "Behold, I make all things new!"

Elizabeth

Elizabeth Salomons is a freelance writer who lives in Vancouver. Dirk Schouten teaches literature and writing at Kosin University in South Korea.

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News Comment

Nose for News



Bert Hielema

WHEN I SAW HUNDREDS of dead fish being dragged out of the Tisza River in the Balkans, my stomach turned. I thought I had become immune to gory pictures of dead soldiers and injured children, and I wondered why that particular shot made me cringe with disgust. Perhaps because the TV report came when I was reading a quote from a book called *The Purpose of the Church and its Ministry*. That book answers the question: Who is my neighbor?

It says: "The neighbor is Augustine in the Roman Catholic Church and Socrates in Athens, and the Russian people, and the unborn generations who will bear the consequences of our failures, future persons for whom we are administering the entrusted wealth of nature and other great common gifts. The neighbor is humanity and the neighbor is angel and the neighbor is animal and inorganic being, all that participates in being."

Our neighbors are "all that participates in being." So these fish in that poisoned river are my neighbors! Water is one of the elementary ingredients of life. Together with air and food, it composes our basic diet so that we can remain in the land of the living.

It is not often that we see poison at work so flagrantly. A gold mine in Romania had spilled cyanide and the government there had neglected to keep the dams of the tailing pond inspected, relying instead on the assurances of the Australian part-owner.

The poison killed everything. With hundreds of thousands of people also living in the danger zone, the disaster means that nobody can drink water, eat fish, or use wells. The company was fined \$160 for being late in reporting damage of several hundred million dollars. It reminded me of a Canadian company which was responsible for an ecological disaster in Spain sometime last year, also involving an overflowing tailing pond, when a delicate nature reserve was fatally damaged.

THE AIR WE BREATHE can be dangerous as well. Last week a study revealed how the flaring of sour gas in Alberta causes miscarriages, something Wiebo Ludwig has maintained all along. There is simply no safe threshold for the sulfur being released in the air. Ludwig and his clan are now on trial in Calgary. The prosecution says that Ludwig attacked gas wells in order to get a better price for his property: greed was his motive. Stay tuned. Remember: the Ludwig-Boonstra families are our neighbors too.

AS ARE ALL PEOPLE in the world. "The effects of global warming are cruelly ironic," reports the *Guardian Weekly*. "The impact of fossil-fuel consumption will be most severe in regions where the least fuel has been consumed. Sub-Saharan Africa is becoming drier: in East Africa droughts of the kind that used to strike every forty years are arriving

every four or five.

"On the Indian subcontinent the great centres of population and food production are all fed by Himalayan glaciers. These are retreating so fast that the rivers may dry up by 2040. The results will be catastrophic. Bangladesh will be hit twice, as the people of the river deltas are driven off their land by rising sea levels. Last month the Bangladeshi environment minister told the BBC that climate change would leave her country with 20 million environmental refugees.

"If global warming is not contained the West will face a choice of refugee crisis of unimaginable proportions or be faced with direct complicity in crimes against humanity."

WHEN COLUMBUS discovered America in 1492, Europe had some 70 million people and the native population of the New World was 100 million, more or less, all of a very healthy stock. When people began moving across the Atlantic – the Old World had become too crowded – their microbes came with them: anthrax, tuberculosis, cholera, ringworm and different varieties of small pox. While the Black Plague in the 1300s killed about 30 per cent of Europe's population, the European imports killed almost all of the American native folk: between 1520 and 1918 there were 93 epidemics among indigenous people. In 1880 the Indian population was 250,000, a drop of 98 per cent!

Will history repeat itself? Will we now do to our African and Asian neighbors what we did to our own native population? This takes some soul searching, and no better example of our current morality is evident than in our entertainment.

"IT'S THURSDAY and all of America is getting ready to watch *Who Wants to Be a Millionaire*. The show is so popular that it receives about 240,000 phone calls a day from would-be contestants." So starts the lead article in the *U.S. News and World Report*. That

speaks volumes about our mentality, a mentality strictly self-absorbed. Even worse is a show called *Who Wants to Marry a Multimillionaire*? I missed the show (as I do almost all of them), but this is what I read in both the *New York Times* and the *Globe and Mail*, both of which headlined it by saying that the message behind the show is morally corrupt.

Here is how the *Globe* story starts: "In an anecdote attributed to George Bernard Shaw, the playwright asks a woman whether she would sleep with him for a million pounds. After thinking the offer over, she says, yes, she would. 'How about five pounds?' he asks. 'What do you think I am?' the offended woman replies. 'We've already established what you are,' Shaw says. 'Now we're just haggling over the price.'"

The writer wonders whether there's a difference between these women who want to become the wife of a millionaire none of them knows or has met and a prostitute who works the street corner.

The New York Times writes: "If you missed the show, here's how it worked. Fox producers announced a cattle call on the Internet and selected 50 women out of the thousands who responded worldwide. On the show, the bachelor with the big bucks narrowed the contestants down to 10 future Mrs. Multimillionaires based on their introductions and outfits.... Of course the bachelor chose one of the prettiest girls from the bunch. What else did he have to go by?"

BACK TO ASIA and Africa, where people are non-white and poor. If we are to prevent these people from dying because of our extravagance, *The Guardian Weekly* recommends that we reduce our carbon consumption by 90 per cent in the first decade of the new Millennium. You think that will happen? You think there are enough Christians in North America to turn the tide? Think again.

Here is part of a review I read in *Pro Rege* on "After Heaven: Spirituality in America Since the 1950s." The author of that book is quoted: "Americans did not have to sacrifice comfortable lifestyles as long as they paid attention to how they felt about their lives." Comments the reviewer: "Faith does not challenge a person to become transformed in opposition to one's culture; instead, faith gives strength needed to survive and even thrive within a frenetic, consumeristic culture."

If I read this correctly – also relying on my own observations of contemporary Christianity – accommodation and not confrontation is our answer. Frankly, I cannot imagine that we will, on our own, abandon the Gross Domestic Product as the index of our prosperity, or that we will challenge the ever-more-powerful industrial lobbies to regard all that "participates in being" as precious. Is any government brave enough to legislate a 90 per cent cut in the use of fossil fuels?

PERHAPS GOOD TIMES will not last forever. I read a word of caution in the *International Herald Tribune*, published in Paris, which reports that the chief of the IMF (International Monetary Fund, the bank to which national banks go when in need) is retiring.

In a final interview Michel Camdessus said that "the world economy has entered a 'dangerous period of twilight' characterized by excess euphoria and complacency while a faulty global financial architecture is still in place. I am ringing the alarm bell to our member countries to tell them that we run the risk of a new financial crisis."

ON THAT SAME DAY I received an e-mail with my *Weekly Global Intelligence Update*. Its heading: "Recession Time?" It is of the opinion that a short, sharp recession appears to be shaping up for late this year. The reason is that short-term interest rates are higher than long-term ones, which usually is an early sign of a looming economic downturn.

The stock market is usually a good indicator of future happenings. If there is a substantial downturn in the market in the next month or so, we could reasonably expect a recession to hit during the summer and fall of 2000. And we are way overdue for one.

The laws of the business cycle have not been abolished. If a recession hits, John McCain in the U.S., the surprise lead-candidate for the presidential nomination, will benefit. A minor downturn in 1991-92 cost George Bush the presidency and delivered the White House to Bill Clinton. A recession in November would make a Republican victory almost certain.

Bert Hielema lives in Tweed, Ontario, where the snow has been excellent for cross-country skiing, the best physical exercise possible, even though very few people actually go out and do it.

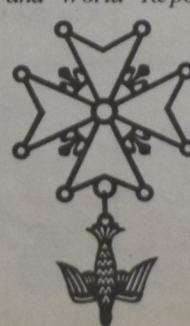
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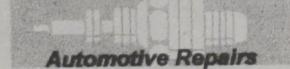
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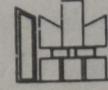
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MARCH 6, 2000

Classifieds

Classified Rates	Anniversary	Obituaries	Obituaries	Obituaries
As of May 1999: Note: 7% GST will be added to all prices listed below. DEADLINE FOR SUBMISSION Christian Courier is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Wednesday, eight business days prior to publication. RATES The cost of advertising space is \$14.00 per column inch (pci) of length. (All columns are 2 inches wide.) This rate applies to all personal and family announcements as well as all other types of advertising, including multi-column display ads. Clients will be invoiced after publication. PHOTOS There is a processing fee of \$25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged pci, but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable internet image. PERSONAL ADS Christian Courier would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is \$35. Ads requesting correspondence with this file are run at \$15 per insertion. All correspondence is immediately forwarded unopened. NEWLYWEDS & NEW PARENTS We offer a \$25 one-year subscription to couples whose wedding is announced in Christian Courier AND to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer. SUBMITTING YOUR AD mail: Christian Courier #4 - 261 Martindale Road St. Catharines, ON L2W 1A1 fax: 905-682-8313 email: ccadpromo@aol.com	50th Anniversary Koekange, Dr. Drayton the Neth. Ont. 1950 2000 The family of: BERT and HILDA DROST (nee FLUIT) are grateful to the Lord for granting them 50 years together. We hope to celebrate this occasion on March 25, 2000 D.V., with an Open House at the Drayton Christian Reformed Church, Drayton Ont., from 2 - 4:30 p.m. Best wishes only, please. Congratulations from all your children: Ralph & Jeanette Drost Carl Drost Ena & Jim Clerke Henrietta & Alex Thalen Wilma & Ron Bouwmeester Grace Allen Louis & Laura Drost and your many grandchildren and great-grandchildren. Home address: Box 147, Drayton ON N0G 1P0	On February 8, 2000, the Lord called out of our midst our niece ANNE MARIE FEDDEMA in her 27th year. Precious daughter of Charlie & Ellen; dear sister of Jim and Ken. Pieter & Ytte Feddema Mrs. Anna Rintjema Ray & Alma Heeringa Mrs. Hennie Feddema Bob & Gerry Feddema Jerry & Louise Boersma Fred & Edna Nordemann John & Margaret Vander Eyk Tom & Tina Schalk Tom & Rose Feddema Jack & Jean Roszell Art & Lukie De Waard Pete & Pat Feddema John & Jenny Feddema	"The Lord is my Shepherd....and I will dwell in the house of the Lord forever." (Psalm 23) July 13, 1927 - Feb. 12, 2000 FLORA VANDERVEEN-DEHAAS (nee SMIDS) of Holland Christian Homes, Brampton Ont., at the age of 72, went to be with her Lord and Saviour to live eternally. Loving wife of Jim DeHaas, and the late Sake Vanderveen (†1982) Dear mother of: Henry & Rose — Arkona, Ont. Fred & Lyn — Kitchener, Ont. Martin & Tina — Orangeville, Ont. She was a loving grandmother of: Stephen, Suzanne, Shannon, Sarah, Melissa, Jessica and Adam and great-grandmother of Adrian and Jacob. Flora was predeceased by her brother John, and sisters Sally and Tina. Survived by brothers Stan and Ralph, and sister Gretchen. Funeral service was held at Immanuel Christian Reformed Church, Brampton, on Tuesday, Feb. 15, 2000, with Pastor Dirk Evans officiating. Correspondence address: Mr. Martin Vanderveen, 6 Buena Vista Dr., Orangeville ON L9W 1Y2	Blya, Fr. Woodstock, the Neth. Ont. February 9, 1920 - February 6, 2000 Suddenly, after a brief illness, the Lord called to His eternal home, our loving wife, mother, grandmother and great-grandmother JENNY (JANNEKE) VISBEEK (nee POSTMA) In 1949, she and her family left Holland for Canada and settled in and around Woodstock. She was always an active member of Woodstock CRC. She will be missed by her dear husband Klaas Visbeek, her children, grandchildren and great-grandchildren: Anne & Ralph Koops Jeffrey & Christine Randall & Jennifer (Devin) Marsha Joel & Eva Jane Kirkpatrick Janet & Terry (Ryan, Christopher, Stephanie) Deb & Brad (Brett (†); Jennilee, Valerie) Karen & fiancé Dino Sharon Gerald Kirkpatrick Helen & Roger Schildermans Erin, Leanne Margaret & Brian Keeping Kristy, Robert, Derek and two sisters in the Netherlands and one sister in Guelph, Ont. She was predeceased by two sisters in the Netherlands. On her 80th birthday we laid her body to rest in the sure hope of the resurrection where we will meet her again. Lamentations 3:31-33. Correspondence address: Klaas Visbeek, 618-635 Canterbury St., Woodstock ON N4S 8X9
	Obituaries Hardenberg, Woodstock the Neth. Ont. July 4, 1924 - February 6, 2000 HENDRIK DE JONGE On Sunday morning, our husband, father, grandfather and great-grandfather stepped from this life into the next, one day short of his 53rd wedding anniversary. As David said to Jonathan, "Truly I live a step away from death." (1 Sam.20:3) Survived by: Bernarda (Daaite) Huink De Jonge Children: Harry (Anita Buxton) De Jonge Michael Mark Annie & John Maddock (Daylan, Taylor) Melissa (Jay Verellen) Bernard & Linda De Jonge Stephen & Michelle Fluit (Megan) Sara & Ralph Pot David De Jonge (& Jodi De Ridder) Shari Fluit (& Darren Gibbons) Jessica De Jonge Laura Fluit Rhoda De Jonge Jerry & Mary De Jonge Barbara, Robert Linda & Bert Renkema Eric, Brenda, Colleen, Adam The funeral took place February 8, in the Woodstock Covenant Christian Reformed Church under the text "There is now no condemnation for those who are in Christ Jesus." (Rom.8:1,2) Correspondence address: Mrs. H. De Jonge, 311 Riddell St., Woodstock ON N4S 6N8	Maasland, St. Catharines, the Neth. Ont. June 24, 1908 - January 25, 2000 JANNETJE VAN BUUREN VAN GEEST MIEDEMA "My times are in Your hand" (Psalm 31:15a) Our Lord took unto Himself our dear mother, grandmother and great-grandmother in her 92nd year. Predeceased by her first husband Cornelis Van Geest (1965). Loving mother of Len & Leni Van Geest, Simen & Corry Egenraam, Gerry & Wilma Jonkheer, Ralph & Jenny Suk, Al & Gerda Zietsma, Max & Judy Van Geest, Case & Marian Van Geest, Bill & Anne Van Geest. Loving grandmother and great-grandmother of 28 grandchildren and 41 great-grandchildren. Predeceased by her dear grandson Jerry J. Jonkheer (1999). Predeceased by her second husband Taeke Miedema (1985). Loving stepmother of Sidney & Nelly Miedema, Dick & Evelyn Teeuwsen, Charlie & Gertie Koopman, John & Grace Bakker, George & Grace Miedema, Fred & Loma Miedema. Loving grandmother and great-grandmother to 23 grandchildren and 50 great-grandchildren. She is also survived by her twin sister Jacoba, sister Hanna and brothers Maarten Sr., Jan, Bas and Simon; predeceased by brother Maarten Jr. and sisters Geertje and Corry, all of the Netherlands. Also survived by sisters-in-law Riek Van Geest and Magda Van Geest of St. Catharines. Correspondence address: Gerda Zietsma, 831 Butter Rd. W RR 2, Ancaster ON L9G 3L1	Aalten, Ebenezer Home, the Neth. Abbotsford, B.C. Nov. 20, 1904 - Feb. 14, 2000 "The Lord is my shepherd...and I will dwell in the house of the Lord forever." (Psalm 23) WILLEMINA WIKKERINK (nee PENNINGS) died peacefully and went to be with her Lord and Saviour in her new heavenly home. She was a loving wife of the late Hendrik Wikkerink (who predeceased her in 1967). Mom was loved and cherished by her children: Sina Kempe — Taber, Alta. Lena & Hans Visser — Taber, Alta. Henk & Janny Wikkerink — Taber, Alta. John & Stella Wikkerink — Bow Island, Alta. Alice & Liekel Van Huizen — Surrey, B.C. Gerry & Gertie Wikkerink — Duncan, B.C. Bill & Carol Wikkerink — Listowel, Ont. Joe & Trudy Wikkerink — Duncan, B.C. Gary & Grace Wikkerink — Agassiz, B.C. Willie & Andy Renema — Edmonton, Alta. Trix & Rick Esselink — Lethbridge, Alta. She was predeceased by her son Albert, in 1965 at the age of 19, her son-in-law, Dick Kempe, in 1988 at the age of 61, and two infant children. Oma will be lovingly remembered by her 38 grandchildren, 77 great-grandchildren and 5 great-great-grandchildren. A memorial service was held on Saturday, February 19, 2000 at the Christian Reformed Church in Duncan, B.C. Pastor Bert Slofstra was officiating.	Eenum, Gr. 1916-1999 Guelph, Ont. The Neth. Canada "Sovereign Lord, as you have promised, you now dismiss your servant in peace. For my eyes have seen your salvation." (Luke 2:29-30) Gone to be with her Lord, our beloved Moeke, Oma, and Great-Oma, HENDERIKA VAN DER LAAN-DOORN after a brief illness, in her 84th year, on December 30, 1999. Beloved wife of the late Hendrik van der Laan (1992) Moeke of: Don (deceased, 1999) & Siny — Waterdown Andrew & Rose — Fergus Abel & Hetty — Ancaster Margaret & Herman Geerts — Ancaster Ida & Arnold Franssen — Guelph Peter — Waterdown Oma of 28 grandchildren and 21 great-grandchildren. Survived by two sisters and one brother in the Netherlands. The funeral service was held on January 4, 2000 in the First Christian Reformed Church of Guelph. Rev. J. VandeHoef officiated. Correspondence address: Margaret Geerts, 24 Gravel Pit Rd., RR 3, Dundas ON L9H 5E3
		Christians Family Resort We are a small clean Family Resort, located on beautiful Lime Stone Lake, 30 km north of Parry Sound on Highway 124. The two-bedroom cottages are situated close to the lake and have south/western exposure. Prices range from \$285. to \$400. a week. For more information phone: (not on Sundays) 905-304-6250 or during the season: 705-389-2265.	Send ads to this e-mail address: ccadpromo@aol.com	Home Sweet Classifieds!

Classifieds

Teachers	Teachers	Teachers	Teachers	Teachers
<p>BARRIE, Ont.: Timothy Christian School, Barrie, welcomes resumes from qualified Christian teachers for possible vacancies across the elementary panel. If you're excited about sharing faith and learning with children, please direct your resume to:</p> <p>Timothy Christian School att. Mrs. Jane Tjeerdsma 49 Ferris Lane, Barrie ON L4M 2Y1 e-mail: tcs@barint.on.ca</p>	<p>SMITHVILLE/FRUITLAND, Ont.: for 2000/2001 The Niagara Association for Christian Education operating two campuses in Smithville and Fruitland, is seeking applicants for a part-time Music position and for possible openings in the Junior/Intermediate areas for September 2000. If you are interested, please forward your resume to the attention of the administrators Rick Zwiers and Mel Elzinga. The mailing address is:</p> <p>John Knox Memorial Christian School 795 Hwy #8, Fruitland ON L8E 5J3 and/or Smithville Covenant Christian School 6470 Regional Rd.#14, Smithville ON L0R 2A0</p>	<p>VANCOUVER, B.C.: Vancouver Christian School, a denominational diverse community which offers Kindergarten through Grade 10, will have openings in the following areas for the 2000/2001 school year: Full-time Science/Math/Computer teacher for middle school/junior high; Part-time (40%) Intermediate French (Grades 4-6); and full-time openings at the primary level. Applicants should have a love for and commitment to Christian education, as well as energy and excitement about working in a city school. Deadline for replies is March 15, 2000. Please send your resume, statement of faith and a copy of your B.C. College of Teachers teaching certificate to:</p> <p>Ron Donkersloot, Principal Vancouver Christian School 3496 Mons Dr., Vancouver, BC V5M 3E6 No applications by fax, please.</p>	<p>TORONTO, Ont.: Toronto District Christian High School invites applicants for: a computer teacher, a Bible teacher and a vice principal/teacher in charge of student life and discipline (dean of students). These positions begin August 1, 2000. Please send a resume complete with a list of references, a transcript of all university courses taken, and a statement of faith to:</p> <p>Ren Siebenga, TDCH, 377 Woodbridge Ave, Woodbridge ON L4L 2S8. E-mail: rsiebeng@tdchristian.on.ca</p>	<p>NEWMARKET, Ont.: Holland Marsh District Christian School, Newmarket, Ont., has possible openings in the primary, junior and intermediate grades. Please send your resume including statement of faith and philosophy of education to:</p> <p>Mr. Henry Lise, Principal 18955 Dufferin St, RR 2, Newmarket ON L3Y 4V9 www.neptune.on.ca/~hmdcs Fax: 905-775-2395; e-mail: hmdcs@neptune.on.ca</p>
<p>BOWMANVILLE, Ont.: Durham Christian High School invites applications from teachers with concentrations in:</p> <p>History, Boys P.E., Girls P.E., Sciences, French for openings effective August 1, 2000. Please send letter of application, resume, references, transcripts and statement of philosophy of education to:</p> <p>Fred Spoelstra, Principal Durham Christian High School 340 Scugog St., Bowmanville ON L1C 3K2 Fax 905-623-6258 e-mail: dchs@ican.net</p>	<p>WYOMING, Ont.: John Knox Christian School of Wyoming, Ont., seeks a Principal for the 2000-2001 school year. JKCS is a school of 152 students in grades K-8 with 10 full and part-time staff members. Interested persons may forward their resumes, etc. to:</p> <p>Margaret Noorloos Chairperson of the Education Committee, RR 1 Wyoming ON N0N 1T0. Tel: 519-542-8614 fax: 519-542-8614</p>	<p>TRENTON, Ont.: Trenton Christian School invites applications for qualified teachers for several openings effective September 2000. Strengths in Music or Science will be an asset. Please send letter of application, resumes, inquiries, etc., before March 6, 2000, to our new campus at:</p> <p>Ike Witteveen, Principal Trenton Christian School, 340 Second Dug Hill Rd., RR 4, Trenton ON K8V 5P7 Phone: 613-392-3600; Fax: 613-392-6316; e-mail: tcs@reach.net</p>	<p>HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL</p> <p>Experienced teachers and new college graduates are invited to continue reading this advertisement! We have four full time teaching positions available for the 2000-2001 school year.</p> <ul style="list-style-type: none"> • Science • Mathematics • Physical Education () • French <p>We are dedicated to a quality curriculum accessible to diverse learning styles, rooted in God's Word, and structured for superior outcome standards so that students develop a powerful memory.</p> <p>Qualified professionals who are eager to join a Christian learning community dedicated to enriching the lives of more than 500 energetic adolescents are invited to respond to Mr. Jim Vanderkooy (Principal) at</p> <p>92 Glancaster Road, RR#1 Ancaster, Ontario L9G 3K9 (905) 648-6655 - phone (905) 648-3139 - fax jvanderkooy@hdch.org</p> <p>"Learning to Serve the Master Together"</p>	<p>BRESLAU, Ont.: Woodland Christian High School has a definite opening for a teacher of Computer Science, Mathematics and Physical Science for the 2000-2001 school year. Please direct applications and inquiries to:</p> <p>Gary VanArragon, Principal Woodland Christian High School RR 1, Breslau, ON N0B 1M0 Phone: 519-648-2114 Fax: 519-648-3402</p>
<p>HAMILTON, Ont.: Calvin Christian School, Hamilton, may have a possible teaching position in September at the primary level. Please forward your resume along with a brief autobiography and your philosophy of education to the school by March 17.</p> <p>Att. Ted Postma, Principal Calvin Christian School 547 West 5th Street, Hamilton ON L9C 3P7 phone: 905-388-2645 fax: 905-388-2769 e-mail: ccs.edu@sympatico.ca</p>	<p>MAPLE RIDGE, B.C.: Haney-Pitt Meadows Christian School in Maple Ridge is now accepting resumes for the following positions:</p> <ul style="list-style-type: none"> • Full-time and part-time senior High School positions with strengths in Math, Science, Socials, Drama, French and Music. • Full-time grade 3 position, part-time High School Librarian for grades 8-11 and part-time Special Needs Aide. <p>Full resumes with Christian Philosophy of Education and references can be directed to:</p> <p>Rod Berg Haney-Pitt Meadows Christian School 12140 - 203 Street, Maple Ridge, BC V2X 4V5 Phone: 604-465-4442</p> <p>Our school offers a K-10 program to 300 students and is presently expanding into grades 11 and 12 over the next two years. We have been providing Christian Education to the Maple Ridge area for the past 43 years. We are located 40 minutes East of Vancouver on the North side of the Fraser River.</p>	<p>MISCELLANEOUS</p> <p>MEADOW VALLEY HOUSE Seniors Residence, Dundas, Ont. 24-hour assisted daily living care, meals, laundry service provided. English and Dutch spoken. For more info call 905-627-1108.</p>	<p>Church News</p> <p>Christian Reformed Church:</p> <p>Classis Chatham of the Christian Reformed Church will meet in regular session D.V. Tuesday, May 16, 2000 in the Westmount Christian Reformed Church of Strathroy. All materials for the agenda must be in the office of the stated clerk by Monday, April 3, 2000. Jan H.G. Vanderveest, Stated Clerk.</p>	<p>BOWMANVILLE, ONTARIO</p> <p>Are you:</p> <ul style="list-style-type: none"> ► an enthusiastic Christian who loves God and notices His influence in your life? ► a person who genuinely loves children and is interested in teaching them to think Christianly in all areas of life? ► excited about developing your teaching skills? ► an individual who would enjoy being part of a team of gifted teachers who get along well? <p>Knox Christian School is interested in people who can answer "yes" to those questions. We have a definite opening in our primary grades and possible openings in the junior and senior sections of the school. Interests in music, sports, computers, French and Mathematics are noticed and appreciated. Please forward your hand-written letter of application and computerized resume to:</p> <p>George Petrusma, principal Knox Christian School 410 Scugog Street, Bowmanville, Ontario L1C 3K2 Phone: (905) 632-5871 Fax: (905) 623-8877 E-mail: knoxbowmanville@sympatico.ca</p>
<p>PRINCE ALBERT, Ont.: Scugog Christian School in Prince Albert may have possible teaching positions in September 2000 at the Primary and Junior level. Please send letter or application, resume, reference, transcript and a statement of philosophy of education to:</p> <p>Mr. Tony DeKoter, Principal Scugog Christian School PO Box 3308, Prince Albert ON L9L 1C3 phone: 905-985-3741 fax: 905-985-7153 e-mail: tonydeko@enoreo.on.ca</p>	<p>WELLANDPORT, Ont.: Wellandport Christian School invites applications for 2000-2001 school year for:</p> <ul style="list-style-type: none"> • possible openings in the junior division • possible part-time openings in French, Music and Art. <p>Direct enquiries to:</p> <p>W. Thies, Principal Wellandport Christian School 84008 Wellandport Rd. Wellandport ON L0R 2J0 Phone: 905-386-6272 Fax: 905-386-7184</p>	<p>Classis Meeting The next meeting of Classis Niagara is scheduled to take place Wed., May 17, 2000, at the Mountainview CRC in Grimsby, Ont. Agenda items, including any requests to address classis, should be received by the Stated Clerk before March 28, 2000. John TeBrake, Stated Clerk</p>	<p>Call Accepted:</p> <p>Rev. Henry Kranenburg of Bethel CRC, Brockville, Ont. to Immanuel CRC, Hamilton, Ont.</p>	
<p>Bed & Breakfast</p> <p>Bed & Breakfast in Zeist, the Netherlands. 4-6 persons at Fl.40 p.p. per night. Call Dorothy: 011-31-30-6921755.</p>				

Classifieds

Teachers

REXDALE, Ont.:
Timothy Christian School is an interdenominational, multi-cultural Christian School located in the greater Toronto area. We invite applications for **possible openings** in both primary and intermediate grades for the 2000-2001 school year. Experience and/or **training in Music or French** would be preferred, but not essential.

Interested persons may send their resumes with philosophy of education to:

Miss Trudy Jager, Principal
Timothy Christian School,
28 Elmhurst Dr., Rexdale ON
M9W 2J5
Phone: 416-741-5770
Fax: 416-741-3359

DUNDAS, Ont.:

Dundas Calvin Christian School invites applications for a **Grade 1 maternity leave position**, beginning April 3, 2000; for a **full time Intermediate position** for the next school year, as well as a **50-60% position in Grade 5** for next year. Depending upon circumstances, the Grade 5 position may become a full time opportunity. Preference given to teachers with a CSTC certificate.

Please submit resumes to the school,
Att. Mr. Jack A. Zondag,
542 Ofield Rd. N., RR 2,
Dundas ON L9H 5E2.
Phone: 905-627-1411

HOUSTON, B.C.:

Houston Christian School invites applications from teachers for a **possible upper elementary teaching position (Gr. 3-6)** for the 2000-2001 school year. We expect about 80-85 students in Gr. K-6 in September. Houston is a forestry-based community of about 5000 people. Our students attend four local churches: Baptist, Canadian Reformed, Christian Reformed and Pentecostal. Resumes and inquiries will be welcomed by:

Jack VandenBorn, principal
Houston Christian School
Box 237, Houston BC V0J 1Z0
Phone: 250-845-7736
Fax: 250-845-7738
E-mail: hcs@mail.bulkley.net

SMITHERS, B.C.:
Bulkley Valley Christian School in **Smithers, B.C.**, invites applications to fill the following openings for the 2000-2001 school year: **Kindergarten, Grade 2 or 3, and Grade 7**. **French or music experience** would be an asset for the Gr. 7 position. Bulkley Valley Christian School is an interdenominational school offering Christian education to approximately 410 students in K-12. Please send letter of application, resume, and philosophy of Christian education to:

Bulkley Valley Christian School
John Bronsema - Principal
P.O.Box 3635, Smithers, BC
V0J 2N0
Phone: 250-847-4238
Fax: 250-847-3564

The Immanuel Christian Schools

an inter-denominational school system of over 700 students in Lethbridge, Alberta invites applications for the 2000/2001 school year for the following teaching positions:

- **Grade 2**
- **Junior High French, P.E.**
- **Senior High English, Math, Science**
- **Computer Teacher/Technician**

Please send a letter of application, resume and statement of faith to:

Mr. Henry Ronda, Principal
Immanuel Christian
Elementary School
2010 - 5 Avenue North
Lethbridge, Alberta T1H 0N5

Mr. Henry Visscher, Principal
Immanuel Christian High
School
802 - 6 Avenue North
Lethbridge Alberta T1H 0S1
Phone: (403) 328-4783
Fax: (403) 327-6333

**CENTENNIAL CHRISTIAN SCHOOL**
TERRACE, B.C.
TEACHING POSITIONS OPEN

Centennial Christian School invites applications from committed, Christian educators to fill an immediate opening in the following area:

Intermediate: Grade 7

Centennial Christian School also invites applications from committed, Christian educators to fill openings for the 2000/2001 school year in the following areas:

- Primary: Grade 3**
- Intermediate: Grade 4, Grade 7**
- High School: Grade 8**

These positions may also involve teaching duties in other areas. Centennial Christian School is an inter-denominational school and presently offers Christian education to approximately 235 students in Kindergarten - Grade 10. The addition of Grades 11 and 12 is being planned. Please send letter of application, resume and other pertinent information to:

Centennial Christian School
Frank Voogd - Principal
3608 Sparks Street
Terrace, B.C.
V8G 2V6
Phone: (250) 635-6173
Fax (250) 635-9385

APPLICATIONS ACCEPTED for an ELEMENTARY ASSISTANT PRINCIPAL FOR CURRICULUM AND STAFF DEVELOPMENT

Abbotsford Christian School, a multi-denominational school system serving over 1100 students at 3 campuses, is inviting applications for an **assistant principal for curriculum and staff development (30% + 70% teaching)** at our Heritage Campus (K - 7).

We are looking for an experienced and enthusiastic leader who is deeply committed to Christian education, has experience in curriculum development and is excited about working as part of a leadership team.

Application deadline: March 8, 2000

Please direct resumes or inquiries to:

Berta den Haan
Principal, Heritage Campus
2884 Mission Hwy.
Abbotsford, BC V2S 3Y2
Phone: 604-850-5022; Fax 604-859-9995

Looking for a Challenge? An Opportunity?**MARANATHA CHRISTIAN ACADEMY**

Is expanding and will include Grade 10 in September 2000!

Secondary Division

Dynamic teachers interested in a growing school with a future in an interdenominational setting are invited to apply for positions in: English, History, Mathematics, Science, Careers, Civics, Business, Bible, French, Band, Drama, P.E. and Technology courses.

Elementary Division

As a result of growth there will be a position for one teacher in a junior classroom (75%), and a resource teacher (50%).

A computer coordinator (12.5%), will also be required. Positions can be combined.

Send applications and complete resume, by March 17, 2000 including statement of Vision of Christian Education to:

William Van Dyke, Principal
Maranatha Christian Academy
939 Northwood Street,
Windsor, ON N9E 2B4
Information: 519-966-7424
Fax: 519-966-9519

Holland Marsh District Christian School

18955 Dufferin St., R.R. #2, Newmarket, ON

Seeks a
Principal

Beginning August 1, 2000
HMDCS is an interdenominational K-8 school
Serving 300+ students.

Please direct all letters of inquiry/application including a statement of personal faith and philosophy of Christian education to:

Dan Vander Kooi, Chairman of the Board
R.R. #4, Bradford, ON L3Z 2A6
Tel: (905) 775-4080 (evgs.) / (905) 775-3356 (days)
Fax: (905) 775-6944
Website address: www.neptune.on.ca/~hmcdcs

PACIFIC CHRISTIAN SCHOOL
Victoria, B.C.

Come to the beautiful West Coast and join a dynamic and enthusiastic staff in a thriving, interdenominational K-12 school system of 730 students.

CHRISTIAN TEACHERS REQUIRED FOR 2000/2001 School Year

- * Elementary full-time P.E. and Athletic Director
- * Secondary School Learning Assistance, English, and Drama
- * Secondary School Computers

Teachers must be committed Christians and certifiable by the BC College of Teachers.

Send letter of application, resume and statement of faith to:

Bill Helmus, Elementary Principal **John Messelink, Secondary Principal**
Pacific Christian School
671 Agnes St., Victoria, BC
V8Z 2E7
Phone: 250-479-9365
Fax: 250-479-3685

Pacific Christian School
654 Agnes St., Victoria, BC
V8Z 2E6
Phone: 250-479-4532
Fax: 250-479-3511

Classifieds

Teachers

JARVIS, Ont.:
Jarvis District Christian School has two possible openings in the primary/junior divisions for 2000-2001. Strengths in the areas of French, music, and the ability to be the lead computer person in the school would be a real asset. JDCS is located 40 minutes south of Hamilton, not far from the shore of Lake Erie. Interested persons are requested to send their letters of application, including a statement of their philosophy of Christian Education, as well as references to:

Garry Glasbergen, Principal
Jarvis District Christian School
PO Box 520, Jarvis ON N0A 1J0
Phone: 519-587-4444
Fax: 519-587-2985

LONDON, Ont.:
Due to an increase in enrolment, London District Christian Secondary School invites applications for a possible science/math position and possibly another area as well.

Please send a letter of application, a resume with a list of references, a transcript, and a statement of faith to:

Henry Kooy, LDCSS
24 Braeside Ave, London, ON
N5W 1V3
Fax: 905-455-4364
E-mail: office@ldcss.on.ca

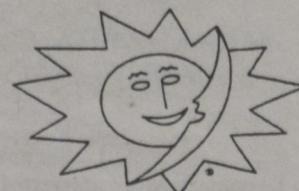
THUNDER BAY, Ont.:
Thunder Bay Christian School, invites applications from qualified, Christian teachers, who wish to join an active staff in providing Christ-centred education.

Teacher openings at TBCS:
- Junior Grade position (Gr.4 or 5)
- Part-time (50%) Resource teacher
- Intermediate Position (Gr.8)
- French teacher (Gr.5-9)
- High School — combination of Math/Science and History/Geography. Interested candidates may send their resumes and a statement of faith to:

Mr. Allen Bron
Thunder Bay Christian School
RR 2, Arthur St. W.,
Thunder Bay ON P7C 4V1
or Fax: 807-939-2843



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Review of applications will continue until the position is filled. Qualifications include a Ph.D. in Education with emphasis on special education and related experience is desirable and demonstrated teaching excellence. To apply, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of inquiry and a curriculum vitae/resume:

Dr. Rockne McCarthy
Vice President for Academic Affairs
Dordt College
498 4th Avenue NE
Sioux Center, IA 51250-1697

Facsimile: 712 722-4496
E-mail: vpaa@dordt.edu
Web site: www.dordt.edu/offices/acadaff

Dordt College encourages the nominations and candidacies of women, minorities, and persons with disabilities.

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CALVIN College

The Calvin College Education Department seeks candidates for a tenure-track position (subject to approval) starting in August 2001.

The position primarily involves teaching reading and reading across the curriculum at the undergraduate and graduate level. It is expected that all full-time faculty assume responsibilities for academic advising, curriculum development, committee service and research and professional scholarship.

Qualifications include: 1) an earned doctorate (or ABD) in reading; 2) recent K-12 teaching and/or administration experience; 3) a scholarship agenda; and 4) commitment to a Reformed Christian expression of faith.

Calvin College is a Christian college within the Reformed tradition of historic Christianity and is an equal opportunity employer. The college encourages the application of women and minority candidates.

Interested applicants should forward a letter stating qualifications and curriculum vitae to: Dr. L. Stegink, Department Chair, Education Department, Calvin College, 3201 Burton, S.E., Grand Rapids, MI, 49546, by September 1, 2000.



REDEEMER

A CHRISTIAN UNIVERSITY COLLEGE

invites applications for the position of **Registrar** to take office July 1, 2000

Reporting to the Vice-President (Academic), the Registrar directs the operation of the Registrar's Office which is responsible for:

- managing and processing applications for admission
- database management and statistical reporting
- evaluating students for academic scholarships
- advising and registering first-year students
- course/examination time tabling and Calendar publication
- convocation ceremonies

Applicants should possess a master's degree and should be in agreement with the Reformed Christian basis of the college.

Preference will be given to those with directly-related experience.

Deadline: March 31, 2000.

Direct applications and the names of three references to:

Dr. M. Elaine Botha, Vice-President (Academic),
Redeemer College,
777 Garner Road E., Ancaster, ON L9K 1J4
Fax: (905) 648-2134 or ebotha@redeemer.on.ca

REDEEMER COLLEGE - 777 Garner Rd. E., Ancaster, ON, L9K 1J4 - (905) 648-2131 - www.redeemer.on.ca

Smithville District Christian High School



6488 Smithville Road
Smithville ON L0R 2AO
905-957-3832 FAX: 905-957-3431
email: sdoffice@sdch.on.ca

Smithville District Christian High School is now accepting applications for teaching positions in all areas of instruction for the 2000/2001 school year. SDCH, located in the "hub" of the Niagara Peninsula, with a teaching staff of 25, offers quality Christian Education to a student body of close to 300 students. Interested parties are invited to send application and resume to the principal, M. B. Strooboscher.

MARCH 6, 2000

Events/Classifieds

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is \$7.50 per line, or \$1.50 per 1/3 line, per insertion.

March 5 Dutch Service - Ancaster CRC, Hwy. 53, **Ancaster**, 3 p.m., Rev. Ralph Koops. (#) (date changed)

March 12 A Celebration of Unity: The Reformed Church in America and the Christian Reformed Church invite you to a special service to honour Christ's prayer: "That They May Be One", Redeemer College (777 Garner Rd., **Ancaster**) on Sunday 5:00 p.m. Guest speaker: Rev. M. Goheen, with joint choirs and praise teams.

March 13 **Redeemer College Minister's Conference 2000**, on Monday, March 13. Morning and Afternoon Lectures. Dr. Richard Mouw, President of Fuller Theological Seminary. Theme: "Reformed and Evangelical Together." Registration info: 905-648-2131, ext. 4208.

March 19 Billy Graham film "The Ride", at Rosedale Baptist Church, 11 Rosedale Pl., **Welland**, Ont. at 6:30 p.m.

March 25 Family Outreach Ontario Conference, Jubilee Fellowship CRC, **St. Catharines**, registration 8:30 a.m.

March 29 London Campus Ministry Banquet: 30 years of Ministry Celebration, **London**; Reception 5:30 p.m., Dinner 6:30 p.m. RSVP by March 15 to Mike Veenema. Tel.: 519-438-1242. See ad in next issue for more details.

April 1 Ancaster Praise Choir - Fundraising Concert at Ancaster CRC, 70 Garner Rd E (formerly Hwy #53), **Ancaster**, Ont. Free admission, freewill offering. For info. call 905-524-0866

April 5-8 Frisian Entertainment, Anneke Douma (singer); Willem Roersma (trumpet); **Apr. 5**, Knox Chr. School, **Bowmanville**; **Apr. 6**, Jarvis Distr. Chr. School, **Jarvis**; **Apr. 7**, Strathroy Comm. Chr. School, **Strathroy**; **Apr. 8**, Tillsonburg Comm. Centre, **Tillsonburg**. See ad for details. All performances 7:30 p.m. Admission \$ 10.

April 7, 8, 13, 14, 15 Students of **London** District Christian Secondary School present **The Giveaways**. Time 8 p.m.

April 30 Dutch Service - Ancaster CRC, HWY 53, **Ancaster**, 3 p.m., Rev. John Hellinga. (#)

Smithers Christian Reformed Church

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(250) 847-5452

E-mail: jpoelman@bulkley.net or:
Box 2257, Smithers, B.C. V0J 2N0
Request a church profile at
FAX: (250) 847-5710



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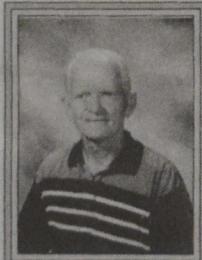
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Tel: (905) 336-5619 • Fax: (905) 336-2376



"Well done, good and faithful servant."

Matthew 25:23

A CELEBRATION!



Hamilton District Christian High School
March 24, 2000
7:30 p.m. - 9:30 p.m.



At the conclusion of this school year, Mr. Al Zietsma will be ending his 34 years of faithful service to our community. We have known Al as teacher, principal, vice-principal, coach, and athletic director. Mostly, we know him for his perseverance and dedication, gifts he has used to glorify God and to help build HDCH into what it is today.

Parents, alumni, present students, and staff are invited to a special evening of fun and fellowship when the HDCH Knights play an exhibition basketball game against the alumni.

Words of appreciation can be sent to:



Mr. Al Zietsma
831 Butter Road West
Ancaster, Ontario
L9G 3L1



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Apr. 5 Knox Christian School, 410 Scugog St., Bowmanville
Call Johannes Bondsma for tickets 905-623-2379

Apr. 6 Jarvis District Christian School, Hwy. 3, Jarvis
Call Jerry deGraaf for tickets 905-768-5297

Apr. 7 Strathroy Community Christian School, 7880 Walkers Dr., Strathroy
Call Dick DeBoer for tickets 519-245-2319

Apr. 8 Tillsonburg Community Centre, 45 Hardy St., Tillsonburg
Call Johannes Stapensea for tickets 519-842-5684

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News

Experience of God is knowledge as sure as $2 + 2 = 4$

Harry der Nederlanden

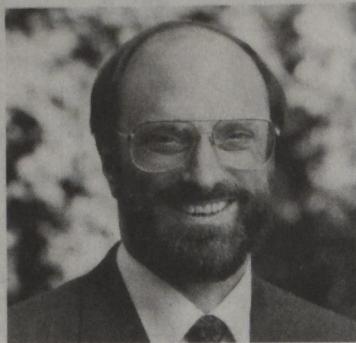
ST. CATHARINES, Ont. — Prof. Roy Clouser told an audience of students, professors and visitors that your religious experience has as great a claim to being called *knowledge* as other obvious knowledge, such as the mathematical intuition that $2 + 2 = 4$.

Dr. Clouser was speaking at the 11th annual "Christianity and Culture Lecture" held at Brock University in St. Catharines, Ontario, on February 4 and 5. This year the lecture was co-sponsored by the Christian Reformed chaplaincy, and the Dooyeweerd Centre at Redeemer University College.

Dr. Clouser is a Christian philosopher who studied under Dutch philosopher Herman Dooyeweerd and who is now teaching at the College of New Jersey. His two lectures drew a good crowd and sparked lively and lengthy discussion among people of very different religious traditions.

The dogma that something is knowledge only if it is self-evident or if it can be proven, argued Clouser, has been a source of violence. Those who have a very different intuition of what is true and ultimate are then regarded as sub-human or primitive.

The rationalist assumption that religious experience lacks any



COURTESY ROY CLOUSER

Prof. Roy Clouser

claim to knowledge or truth unless it can be proven have been slowly losing ground. Even on secular campuses scholars are challenging the presumption of science and philosophy that they have the right to act as the gatekeepers to the house of knowledge.

Clouser's lectures, and his recent book, *Knowing God with the Heart: Religious Experience and Belief in God*, are directed primarily to non-Christians.

Clouser powerfully argues against a long tradition that has gradually emptied religious experience and belief of content, so that it is treated as opinion, mere emotion or outright illusion. This rationalist dogma has become so widespread that even believers

have bought into it, holding their religious beliefs to be unworthy of the title of "knowledge."

No need for proofs

Clouser does not respond by giving proofs for the existence of God. Such "proofs" only strengthen the prejudice that your experience of God is knowledge only if some academic says it is. To say that religious experience provides knowledge is not, of course, to say it is infallible.

Different religious experiences come out of and give rise to conflicting notions of truth. But this is also true in math, physics, philosophy and all other fields of knowledge. Yet, Clouser points out, disagreement in those fields does not prompt people to deny their claim to knowledge. "Why do so with religious knowledge?"

The 'mind of God'

Clouser continued his speaking tour at Redeemer University College in Ancaster, Ontario, Feb. 7, where he reflected on how the Western tradition has thought about the nature of God.

Most in this tradition, including Augustine, Anselm, Aquinas, and many post-Reformation theologians, did not really think of God as the Creator of everything, Clouser explained.

From Plato and Aristotle Christian thinkers in the West picked up the idea that there are permanent things, like the laws of logic and the norm of justice, that no one, not even God, can deny.

Christianity began to speak of these as "ideas in the mind of God." God created reality in conformity to these ideas, and so they became as ultimate as God.

Clouser traces a more biblical way of thinking about God and his

relationship to creation back to the Cappadocian Fathers. Luther and Calvin rediscovered this, but it was promptly lost by the next generation of Reformers.

The Cappadocian Fathers held that God created everything, and that all things, including all laws and all good, depend wholly on him and are nothing without him. The Calvinist tradition summed it up in the slogan: "God is not subject to the law, but God is above the law." Eastern Orthodoxy has also preserved this way of thinking about the nature of God.

Clouser's work focuses on how we construct theories. It makes all the difference in the world, he asserts, whether we treat reason or justice as creaturely things or whether we treat them as something to which even God must subject himself.

If, for example, human reason has access to laws that stand even above God, then God and God's self-revelation in Scripture can be required to answer before the bar of human reason.

There is something about discussing the nature of God in abstract philosophical terms that makes us uneasy, and rightly so. Believers do not relate to God as an idea but to the Lord who is our Father and Redeemer in Jesus Christ.

Clouser seeks to make this clear over against a tradition that sees behind the God of Scripture an abstract deity assembled from philosophical notions of the "highest good."

Not even *theological* reason can penetrate beyond God's self-revelation, for God is who he has revealed himself to be in his Word and he is faithful to that Word, argues Clouser.

News Digest

Canadian Robin Hood

EDMONTON (CP) — Putting a fresh twist on the Robin Hood tale, a woman angry with her employer stole thousands of dollars from him, then gave the cash to cancer patients. Janice Lynn McKeen, of Edson, Alta., pleaded guilty recently to theft of more than \$5,000. McKeen told the court she randomly handed thousands of dollars to people leaving Edmonton's Cross Cancer Institute before quitting her job at Yellowhead Registries in 1997.

McKeen's lawyer told a judge: "This is a most unusual case, somewhat akin to a Robin Hood syndrome. My client simply felt that others had been taken advantage of, and this was her way of making things right."

Water-closet airport?

TORONTO — Why would you name an airport WC? That's what British journalist Harold Evans wants to do: rename Britain's Heathrow airport after Winston Churchill, reports the *Toronto Star*.

The suggestion has won the support of the British paper the *Observer*. But one reader called the suggestion an insult to Churchill because the airport is an "overcrowded, inconvenient dump." Heathrow, after various incidents, has been nicknamed Thieffrow and Deathrow. Another *Observer* reader suggested the name: Tony Blairstead, after the British Prime Minister.

Green eggs and ham

LONDON — British breakfasts have become more colorful as eggs with naturally blue, green and pink shells go on sale at Waitrose, a leading supermarket chain.

Until now, brown eggs have been favoured by British consumers and dominate the shelves. But the coloured eggs, from a rare breed of Chilean hens, are popular with Waitrose's customers, according to London's *Daily Telegraph*.

It's all good news for Philip Lee-Woolf, who keeps 3,000 Old Cotswold Legbar hens on his farm in the Cotswolds. This breed, derived from a few hens imported from Chile in the 1920s, has confounded commercial producers by laying a wide variety of coloured eggs. Chilean hens were mated with a Hamburg rooster after the original Chilean male was roasted by a ship's cook who misunderstood the instruction to feed and look after the birds.

Latest fad in U.S.: Hindu gods on lunchboxes

(Religion Today) — Americans are having lunch with Hindu gods. Lunchboxes adorned with images of Hindu deities are one of the biggest-selling fads on the market, says Beliefnet, an Internet publication. The images are pasted on a variety of household items and are among the most-sought-after items, says Accoutrements, a Seattle-based distributor of novelty items.

Few North Americans understand the religious significance of the images. Some consider the articles as exotic oddities, while others like their "Third World kitsch," Beliefnet said. Some

Hindus object to seeing their gods turned into marketing icons, but most take no offense.

Some believe that the images will lead to a greater interest in Hinduism. A shirt bearing the image of a Hindu god may "spark interest and at the very least a conversation" that could lead to "knowledge, awareness, and the option to understand" the religion, Saith Daddamani, a Hindu, said.

Hindus believe that an image contains the presence of the god it depicts. For instance, Hindus believe that a picture of the god Shiva on a shirt is the incarnation of Shiva.



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Jul 3-13	759	699	599
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